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THE HEALING OF THE NATIONS

BY

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Author of Christianity and Churchmanship



BOSTON

RICHARD G. BADGER

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TO
MY CHILDREN
AND THE DEAR MEMORY OF
LELAND
WHO GAVE HIS LIFE WILLINGLY
AT IVOIRY
IN THE ARGONNE FOREST
27TH SEPTEMBER, 1918.

“YOU ASK ME WHY”

In the interweaving of Lord Tennyson's poems with the treatment of my theme, the object was not simply to use the poet's work as a foil to give this treatise an artificial unity, but rather to trace the organic development of Christian thought and ideals from medieval times to the present day along the lines of the laureate's own conception of the movements of history, some of the most significant of which he did not live to see, but in which he would have greatly rejoiced. Like his great compeer and friend, Robert Browning, with the true poet's prophetic insight, he has helped us to catch

“The deep pulsations of the world.”¹

I would respectfully suggest that the reader look up all the biblical references, which are not given merely for the purpose of verification, but most often because they elucidate or supplement the thought expressed in the text.

Seattle, Wash.

Memorial Day, 1922.

¹ *In Memoriam*, xciv.

"In the fall that I was five, Tennyson came on my horizon. Not dawned: that is not the word. There is a feeling of evening sunshine in that memory. It was the year that I fell out of our apple tree and broke my hip. I remember a good deal of pain . . . but the great event of that year was, and is, that it was then I first met Tennyson. No wonder that, when I read the modern critic's scorn of the great Victorian, 'I'd rather be a dog and bay the moon.'

"The book was blue and gold; it had no pictures, and it was called *Songs from Tennyson*. And, crowning joy, it was read to me by the big brother whom I most worshipfully adored . . . out in our orchard, under our apple tree. The music of the poems absolutely healed my pain as long as the reading lasted. Perhaps a modern doctor would call it hypnosis." (Mrs. H. D. Norman, *The Atlantic Monthly*, June, 1922, p. 800.)

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THE HEALING OF THE NATIONS

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CHAPTER I

THE HOLY CUP OF HEALING

It is not my purpose to offer any criticism of a work so instinct with the true spirit of poetry and so remarkable for its artistic beauty of execution as Lord Tennyson's *Idylls of the King*. That is a task on which competent critics have labored with much diligence, the outcome of which labor has been, on the whole, to prove the poet's right to rank with Wordsworth, Coleridge, Browning, and Francis Thompson, among the great spiritual forces of the nineteenth century. And besides, the songs which make up the *Idylls* have been so well received by the great mass of English readers from its first appearance, and have been so largely drawn upon by many eminent authors and artists in their anxiety to enrich and embellish their own productions, that no other proof is needed of its high merit and strong appeal.

The Author's Purpose

I have a much humbler aim, which is a three-fold one; and that is, in the first place, to refer to some of the sources whence the poet derived the material for his song; secondly, in the light of it, to examine the poet's attitude toward the Christian faith; and lastly, to offer a few simple reflections on Christian ethics and vital religion, based on the story of the quest of the Holy Grail. I believe that in the *Idylls* and *In Memoriam* we shall find that we have, not only a fairly complete expression of the poet's own belief, but also

a statement of the broader and more cultured type of Christianity as most generally accepted by thoughtful men. They are both poetic and prophetic utterances, anticipating the latest findings of theological science, anticipating also, as already stated, some of the more important developments of recent history.

The Sources

"King" Arthur. It is not necessary, to our understanding and enjoyment of the poem, to discover whence Tennyson quarried the material which he has turned to so good a purpose, for it is complete and perfect in itself; but it will greatly add to our appreciation of its power and significance to remember that this intensely spiritual song is based on two traditions which at first were quite separate and distinct, and in no way related to each other. These were *The History of King Arthur* and *The Quest of the Holy Grail*. *The History of King Arthur* and his noble Knights of the Table Round is the first of all favorite English romances. It is a curious medley of history and myth,—tradition, imagination, and true report, hopelessly interwoven. The first advent of the story in Britain was probably in the shape of a Welsh bardic epic, sung to a primitive harp in the castle halls and monasteries and on the battlefields of old Wales.

The Lure of Romance

There are some things which one would like to believe in, though they be as elusive and unsubstantial as a dream or a vision of the night, and among these are some of the traditions concerning Arthur, "king of Britain," the hero of British romance and the principal figure in British mythology. Historical criticism, in its devotion to the bare truth, the unvarnished facts, has made sad havoc of some of these interesting old legends. We live in a practical age; we set the utmost value upon the sifting methods and calm conclusions of the sober philosopher; he is our true benefactor who can separate real facts and things from mere fancies, false marvels, and obsolete beliefs, who shatters

fancy's "dome of many-colored glass" to let in upon us the white radiance of reality.

And yet, sometimes, sooth to say, we quietly ask ourselves, whether the loss does not in some cases outweigh the gain. Who has not felt a twinge of regret in the hour of disillusionment, when

"Life moves out of a red flare of dreams
Into a common light of common hours"? ¹

What a pleasant thing it is to be able to believe that the mountains and forests, deep lakes and night-meadows were once peopled by jinn and giants, elves and gnomes and fairies; that mighty heroes and demigods have dwelt on the earth and tabernacled in flesh in the olden time! And is it not a little painful to behold such interesting beings, under the cold light of criticism, shrink to the dimensions of ordinary mortals like ourselves or vanish away altogether, and to find that instead of the fabled food and drink of the gods, the nectar and ambrosia, there never was any diviner fare than corn pone and whey, or maybe oysters and champagne! We often share in a similar disappointment to the children's when told that Santa Claus is something or somebody else.

"O, ye delicious fables! where the wave
And woods were peopled, and the air, with things
So lovely! why, ah, why has science grave
Scatter'd afar your sweet imaginings?" ²

The "dim blue Hill of Dream" has vanished. We no longer hear

"The little children of the wind
Crying solitary in lonely places." ³

Dryads, naiads, fays and talismans, are all but gone, and are taking the Red Man and the witch-doctor along with them.

"The power, the beauty, and the majesty,
That had their haunts in dale, or piny mountain,
Or forest, by slow stream, or pebbly spring,

¹ W. B. Yeats, *Land of Heart's Desire*.

² B. W. Procter (Barry Cornwall).

³ William Sharp (Fiona Macleod).

Or chasms and wat'ry depths: all these have vanished;
They live no longer in the faith of reason.

And to yon starry world they now are gone,
Spirits or gods that used to share this earth
With man as with their friend."⁴

But "this visible nature," we protest, "and this common world, is all too narrow," and even though science and literary criticism warn us against superstition's nightly goblins and bid us walk in the clear bright light of the new day, we do not take very kindly to the change. We are slow to adjust ourselves to the new environment. We miss the "clear green depths, deep-shaded from the day" where nymphs were wont to disport themselves. We are loth to face

"The ghastly, jarring Truth,
That questions all, and tramples without ruth."⁵

We still would cling, no matter how despairingly, to the belief that

"A deeper import
Lurks in the legend told our infant years
Than lies upon that truth, we live to learn."

We miss "Tempe's golden air," our Delphi, and Mycenæ. Why should we thank Wolf for spoiling our dream, unsettling our belief?

"And after Wolf, a dozen of his like
Proved there was never any Troy at all,
Neither besiegers nor besieged,—nay, worse,—
No actual Homer, no authentic text,
No warrant for the fiction I, as fact,
Had treasured in my heart and soul so long—
Ay, mark you! and as fact held still, still hold,
Spite of new knowledge, in my heart of hearts
And soul of souls, fact's essence freed and fixed
From accidental fancy's guardian sheath."⁶

⁴ Coleridge, *The Piccolomini*, Act II, Scene 4.

⁵ Stephen Phillips, *New Poems*, p. 95.

⁶ Robert Browning, *Asolando*, "Development."

Hence while we have learned the more correct evaluation of the Arthurian cycle, the Tale of Troy, the Nibelungenlied, and other creations of the imagination, they still exercise their perennial fascination upon all classes of readers.

While more heedful of the inner meaning of myth and marvel, we still like to look at Arthur and his splendid court, the gardens and the halls of "tower'd Camelot," through the gauzy haze of the ages, and as we stand on the summit of the hills and see the cloud-shadows go sweeping by, to imagine the valiant knights of old galloping with hot speed along the mountain sides below.⁷

Some there be who, since the arrival of the "new knowledge," would seek refuge in Art from the "sordid perils of actual existence," while others turn for relief from the deathly weariness of an unromantic world to Theosophy, or Spiritism, or perhaps to their goblets.

Tennyson, quite in the spirit of the new age, urges the importance of facing the stern facts, the true reality of things, and the supreme value of the Christian faith in fitting us to cope with the same and to be "more than conquerors." That is the one great purpose of his song. Arthur's knights were Christian soldiers in full armor.

What amount or proportion of history and legend are embedded in the Arthurian story it is impossible to determine. The actions and character of men living in the remote past are usually subject to distortion and exaggeration.

So scanty are the authentic historical records of Arthur's career, and so confused the chronicles, that neither date nor place of birth or burial can be ascertained; nor is there anything definitely known concerning the seat of his court, which has been variously located at Glastonbury, Winchester, Caerleon-upon-Usk, and on the river Camel (or Camlan) in Cornwall. In later Arthurian literature Caerleon appears as the seat of Arthur's central court. Equally indefinite are the accounts of his coronation, and of the character of his knights, notably of Sir Gawain.

⁷ Note A. "Age of Romance," p. 236.

The Arthurian Cycle

There doubtless must be some basis of solid fact underlying such widespread and persistent traditions. Many there be who, like Caxton's friend, stoutly maintain that "in him who should say or think that there was never such a king called Arthur, might well be aretted great folly and blindness." Arthur, as we first know him, was a Welsh or British hero of the sixth century who fought against the Saxons, and who, by Malory's time (1470) has gradually developed into the ideal Christian king of England.

The oldest historical document (and probably the most reliable) in which Arthur is mentioned by name is the *Historia Britonum* ascribed to Nennius (about the year 800). Here we are told that Arthur fought, together with the kings of the Britons, and was a leader in the battles against the Saxons. William of Malmesbury (1125), a fairly trustworthy historian, refers to "the warlike Arthur, a man worthy to be celebrated not in the foolish dreams of deceitful fables, but in truthful histories. For he long sustained the declining fortunes of his native land, and roused the uncrushed spirit of the people to war." By the beginning of the twelfth century Arthurian stories were circulating freely in Brittany, Cornwall, and Wales. As Miss Jessie L. Weston says, "Arthurian tradition was preserved in Wales through the medium of the bards, was by them communicated to their Norman conquerors, worked up into poems by the Anglo-Normans, and by them transmitted to the continental poets," who in turn translated them into English.

Geoffrey's Chronicle

It was Geoffrey of Monmouth (a Benedictine monk, who was consecrated bishop of St. Asaph in 1152) who, in his *Historia Regum Britanniae* (1148), did most to give Arthur a place of great renown as an authentic historical character, a great "king of Britain." Whatever Geoffrey's sources of information were, his very interesting book bears clear evidence of deliberate romantic embellishment and expansion.

According to Geoffrey, Arthur was the son of Uther

Pendragon (supposed by some to have been a title given to an elective sovereign over the many kings of Britain). Uther falls in love with Igerne, wife of Gorlois, duke of Cornwall. Transformed by Merlin's magic powers into the semblance of Gorlois, Uther proceeds to the castle of Tintagel, on the Cornish sea-coast, in search of Igerne (or Igraine), where, in the absence of Gorlois, he gains ready admission, with the result that in due course Arthur was born. Soon afterward Gorlois dies, and after a while Uther marries Igerne, and so becomes the father of a daughter, who became the wife of King Lot of Lothian and of Orkney and the mother of Gawain and Modred. When Arthur was a youth of fifteen years, his father died, and he was crowned by Dubricius (Dyfrig), "archbishop of the City of Legions"—Caerleon (which, by the by, never was an archbishopric). Following some deeds of prowess which contributed to the unifying and strengthening of his kingdom, he married Guinevere, "who surpassed in beauty all the other dames of the island." Then came further conquests in the north, followed by twelve years of peace, during which the kingdom enjoyed great prosperity and his court waxed in splendor. Then "was his heart uplifted, and he set his desire upon subduing the whole of Europe unto himself." Norway and Gaul were speedily subjected. Before proceeding further, he returned to Caerleon for his second and imperial coronation, to which were bidden kings and princes and warriors from every province of the British islands and from other parts. From the "high solemnity" of the coronation he set forth with a mighty army against the Romans, who had demanded tribute, and passed once more into Gaul. There he defeated a much larger army of the Romans than his own, and had already started to cross the Alps and to march upon Rome when he received intelligence of the revolt of his nephew Modred, "unto whom he had committed the charge of Britain, but who had tyrannously and traitorously set the crown of the kingdom upon his own head, and had linked him in unhallowed union with Guenever the Queen in spite of her former marriage." Returning immediately, he engaged in several battles with Modred, and in the final engagement on the river Camel (Camlan), in Cornwall, he

slew Modred, but having himself received from Modred mortal wounds he was "borne thence unto the island of Avalon for the healing of his wounds, in the year of the incarnation of our Lord five hundred and forty-two."

Geoffrey's history professes to be derived from a "British book," an ancient Welsh chronicle, which was brought from Brittany by Walter, archdeacon of Oxford, and which Geoffrey translated into Latin. This may or may not have been a literary ruse, as no trace of such a book has ever been discovered. Geoffrey borrowed largely from the Latin Nennius and from other chronicles and from folk-lore. His work was translated into French verse and, colored and graced by the art of the French translators, found its way back again into English verse in Layamon's *Brut*; and thus the earliest romances and songs of Wales influenced English literature in a roundabout way through the French. These old tales are wholly given to feats of adventure, recounting merely deeds of animal courage and passion.

The popularity of Geoffrey's *History* was immediate and immense, although there were not a few keen critics who regarded it as fiction under the guise of a chronicle. His narrative received many additional details and embellishments by Wace (1155), a Norman poet who translated Geoffrey's *History* into French verse. Wace was the first Arthurian writer to mention the Round Table, which he says was designed to prevent any claim to precedence among Arthur's knights. The priest Layamon soon after produced a spirited and amplified imitation of Wace's metrical chronicle, introducing a largely supernatural element.

Walter Map

It was the courtier Walter Map who, with the insight of true genius, was the first to combine the Legend of the Round Table with the Quest of the Holy Grail in one romance (about 1175), thus giving spiritual life to the old tales of chivalry and adventure. "The Quest" and the "Early History of the Holy Grail" were talismanic legends and had originally nothing to do with Arthur. It is interesting to note that Map's great prose romance of *Lancelot*,

which included a version of the Grail story, was most likely the book in which Paolo and Francesca read one fateful day.⁸ *The Queste*, which was largely Map's invention, is descriptive of a good man's endeavor after a knowledge of truth and of God, to be gained only through a life of purity. Chivalry was made compatible with celibacy, and knight-errantry divorced from sexual love.

Malory

Sir Thomas Malory, knight, "a servant of Jesu both day and night," finished his *Morte Darthur* in 1470. Caxton, the first English printer, brought out the first edition of it "with all care," in 1485. In it we have a compilation and artistic combination of all the richest treasures of medieval romance, presented with a most subtle charm of literary expression and scintillating with quaint similes and witty reflections. If the style be often inartificial, that is clearly owing to the difficulty of subduing the huge masses of the materials into a perfect whole. It is largely a translation and a collection from foreign sources, a garnering and sifting of a multifarious mass of manuscript material fused and fashioned into a continuous story by his own "epic genius."

Medieval Morality

The morality of the book has been called in question, notably by Roger Ascham in his *Schoolmaster*, where he protests that "the whole pleasure of the book standeth in open manslaughter and bold bowdry." In the days of Edward IV, however, morality was at a very low ebb and the social and political life of the country all in confusion. In Malory's book there are clear evidences of a new spirit at work which soon expressed itself powerfully through the Reformation. It was a time of transition and progress. The "open manslaughter" was mostly in the interest of law and good government, and guilty love in his pages always brings ruin and remorse, while purity brings peace. The moral law is, at least by implication, upheld throughout. Ascham greatly exaggerates the evil elements and overlooks the

⁸ Dante, *Inferno*, V, 123-135.

brighter features, the many examples of knightly gentleness no less than courage, of self-sacrifice as well as hardihood. Malory errs in making celibacy, not marriage, the ideal of moral purity and human relation, and he condones certain evils in a way that would be impossible today. He is, however, an exponent of his age rather than a reformer. Malory himself was a devout Christian, but we should hardly expect in his writings the Christian refinement of a later age. While Ascham and his followers betray a certain bias in their strictures, Caxton's estimate of the work bespeaks a more judicial mind. "For herein may be seen noble chivalry, courtesy, humanity, friendliness, hardiness, love, friendship, cowardice, murder, hate, virtue, and sin. Do after the good and leave the evil, and it shall bring you to good fame and renown . . . and after this short and transitory life unto everlasting bliss in heaven; the which He grant us that reigneth in heaven, the blessed Trinity. Amen."

In thus "reducing" from French sources and transmuting by his art the legends which he yet faithfully preserves, Malory gave new life to the Arthurian story, and from its first appearance his unique and masterly work has enthralled the popular heart and made a powerful appeal to many modern English poets. Spenser, in his *Faërie Queene*, makes "Prince Arthure" the type of "magnificence," that is of "noble deeds," and Arthur's knights represent the various virtues striving heavenwards. Drayton, Dryden, Scott, and later poets, artists, and musicians (notably Wagner), have drawn largely upon it. Milton originally intended to make Arthur the hero of his great epic, but doubting "who he was and whether any such reigned in history," rejected the Round Table as a subject in favor of the loss of Paradise. A somewhat remarkable decision that, seeing that Milton's *Paradise Lost* is just as much the work of imagination as the legend of the Round Table, nor is the Holy Grail any more of a fiction than the Tree of Life in Eden or his own *Samson Agonistes*.

Tennyson

Lord Tennyson follows Malory's *Morte Darthur* in its main narrative and in its ethical import, while he smoothes

away its incoherences and its confusions and gives a refining touch to some of its ruggedness. Under his skilful hands the old legends are invested with a new beauty and significance, which from the modern Christian point of view is a decided gain, although one "must in a manner and for the time forget the old before he can read the *Idylls of the King* without a somewhat sad feeling that these are not the old knights whom he has always known."⁹

The Arthurian story thus grew in beauty and interest with every new writer. At first it was a tale of battles; then woman and chivalry came in to soften it,—scenes of love being introduced to please and entertain the courtly ladies; and lastly were embodied the spiritual elements associated with the Holy Grail.

With all the bewildering mass of material at hand, it would seem an impossible task to disengage the authentic from the romantic Arthur. Wace pertinently says, "Nor all a lie, nor all true, nor all fable, nor all known, so much have the story-tellers fabled, in order to embellish their tales, that they have made all seem fable." Gibbon complains that the true history of Arthur, "the hereditary prince of the Silures, in South Wales, and the elective king or general of the nation," has been obscured by monkish fictions. "It is impossible to allow the reality of the Round Table." With the coming of the light of science and reason, "the whole visionary fabric melted into air; and by a natural though unjust reverse of the public opinion, the severity of the present age is inclined to question the *existence* of Arthur."¹⁰

Nennius

The evidence of Nennius (400 years before Geoffrey) is in the main to be relied on. He tells us that Arthur was *dux bellorum*, and led the armies of the British kings against the Saxon invaders, whom he defeated in twelve great battles.

That he was not a king but the highest British official, a

⁹ Sir Edward Strachey, *Le Morte Darthur*, Intro. p. xxvi.

¹⁰ Gibbon, *Roman Empire*, Ch. xxxviii.

commander-in-chief, who held a roving commission to defend the island whenever attacked; that he successfully fought the Saxons, was betrayed by his wife and nephew, and fell in battle: there we probably have the original elements of the Arthurian legend. Other elements soon crept in, and he is made a hero of prehistoric myth, a Brythonic divinity.¹¹

King Arthur

Excalibur. Malory, drawing largely no doubt upon his own imagination, tells us how Arthur came to the throne. Arthur knew not the story of his birth. When he was born his father, Uther Pendragon, had given him to Merlin the Wizard, who carried the child to a good knight, Sir Hector, to nurse and bring up, because he knew the trouble that was coming, for upon the death of the king the nobles fell to fighting each other and brought the whole kingdom to waste and ruin. Each thought himself fitted to be king and, strengthening his own castle, made war on his neighbors.

When Uther died and Arthur was now come to manhood, Merlin went to the archbishop of Canterbury, who, following the Wizard's instructions, called to London at Christmas-tide all the barons and knights of that realm, "all the lords and gentlemen of arms," that they might pray for peace and deliverance from ruin, seeing that the kingdom was now so much divided. When Uther died none knew save Merlin that he had an heir living; and the nobles were in perplexity as to whom to make king, as there were many claimants to the crown. But that was the age of miracles. When they came forth from high mass at the Abbey (or was it St. Paul's?) on Christmas morning they beheld an anvil set on a stone, and, stuck in the anvil, a sword great and strong. On the stone was written: "Whoso can draw forth this sword is rightful King of Britain born." One by one the barons tried to wrench out the sword, but try as they might, each man failed. They met again on Easter Day to try the same experiment, and with the same result. None of them could move the sword one inch, and they all drew back ashamed. Then Arthur climbed upon the stone

¹¹ Sir John Rhys, *Arthurian Legend*, p. 8.

and lifted the sword easily from its cleft, whereupon they all acclaimed Arthur King of Britain, and the archbishop set the crown of the realm upon his fair young head.

That sword figures largely in later adventures and, in Arthur's hand, proves a most terrible and deadly weapon. "They fled from him like sheep from a fierce lion. . . . Nought might armor avail them but that Caliburn would carve their souls from out them with their blood."

Guinevere. Scarcely had Arthur ascended the throne when a number of kings, who knew not of his royal birth and refused to acknowledge his rightful sovereignty, joined their forces and came up against him in battle. Two good kings of Gaul, Ban and Bors, came to Arthur's aid, and together they overthrew the enemies. Then in turn Arthur had to render similar service to these two kings of Gaul, and was gone a great while. Upon his return he found his kingdom devastated by war; great tracts of forests had grown up, wild beasts had multiplied alarmingly and so had the population diminished; the fields had been left untilled and the gardens were overgrown with weeds. The people had become demoralized. Bands of robbers infested the woods. There was nought but swearing and breaking faith, and killing and stealing; no respect for women, no regard for children, "no truth, nor goodness, nor knowledge of God in the land."

Arthur set himself resolutely to change all this, and to inaugurate a reign of justice and good will. The king's reform measures soon began to tell for good. A favorable beginning had been made, and the land began to smile again. Arthur fell in love with Guinevere, the beautiful and only daughter of Leodogran, king of Cameliard, the "fairest of all flesh on earth," and spite of Merlin's warning they were married at Canterbury ("at Camelot," Malory says), where, for the good of the country and for the strengthening of his throne, Arthur instituted the new order known as the Knights of the Round Table. Chief among these was the most valiant, meekest, and gentlest knight, Sir Lancelot of the Lake, who had escorted Guinevere from her home to be married to the king.

Had the king heeded Merlin's protest, it would have been well both for him and his kingdom. Merlin never took his

sad eyes off Guinevere at the wedding ceremony and the investiture of the knights, for already he could see that Guinevere and Sir Lancelot had "changed eyes." The poison and the canker and the worm had begun their deadly work.

CHAPTER II

THE ROUND TABLE

Arthur's Cabinet and Constabulary. It is pretty safe to conclude that there was an Arthur, Artor, or Arturus, —a sixth century war-leader of the tribes inhabiting the old divisions of Britain known as Cumbria and Strathclyde against the encroaching Saxons from the east and the Picts and Scots from the north. The various traditions about him that grew around this nucleus of fact, his strength and skill, his many victories, the knighthood that he formed, the virtues he inculcated, his grievous trials, and the heroism with which he withstood adversity, mark the ideal king of romance. In Malory's account he is not immaculate, Modred being alike his son and nephew by his half-sister. He errs and sins and suffers; but all the traditions set him high above his fellows in all that makes a man, a real prince, a military hero, a man of initiative, born to rule. His fabled reign was chiefly remarkable for the institution of the Order of the Table Round, of which Wace made the first mention, and which was honored with the number of one hundred and fifty knights, of whose deeds of prowess and gallantry many strange and impossible things are told. The order consisted almost wholly of tributary kings and princes, who swore allegiance to Arthur as Pendragon, and who were the executors of his will in matters pertaining to the welfare of the country. The order is said to have taken its name from a large round table at which the king and his knights sat for meals. One of the seats was called the Siege Perilous, because it would have swallowed up any unchaste person who happened to sit in it. It stood vacant until Sir Galahad, the pure, whose name was written on it in golden letters, came and sat in it with safety.

The duty which Arthur imposed upon his knights was the maintenance of peace at home and the guarding of the borders from invasion. The Knight's Triad, or triple moral motto, was this,—“Fidelity in friendship, sincerity in promise, and to honor and protect women and the weak.” To be true to one's friend, true to one's word, true to one's sister,—these were the first elements of Arthurian morality, and to this every knight pledged himself.

A Christian Ruler

Still another and even a more distinctive element was added to the moral code of the noble order. At that time, Christianity had lost its hold upon the princes and people of Britain. Arthur revived it, put Christianity under arms, and knit his knights together in a bond of Christian fellowship. Arthur was first of all and above all a Christian, and he meant that every knight of his should be literally a Christian in complete armor. Caxton calls him “first and chief of the three best Christian kings,” the others being Charlemagne and Godfrey of Bouillon. Nennius tells of the battle “at the castle of Guinnion, when Arthur bore the image of the holy Virgin Mary on his shoulders (‘The Virgin sculptured on his Christian shield’¹²), and when the pagans were put to flight and a great slaughter made of them through the might of our Lord Jesus Christ and of Holy Mary his mother.” After the battle of Badon Hill (c. 510), Arthur returned southwards, kept his Christmas at York, and employed himself in destroying the pagan temples of the Saxons and restoring the Christian churches.

Said the king, describing the method of initiation into the Order of the Round Table:

“I made them lay their hands in mine and swear
To reverence the King, as if he were
Their conscience, and their conscience as their King,
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To honor his own word as if his God's,

¹² Wordsworth, *Ecclesiastical Sonnets*, I, x.

To lead sweet lives in purest chastity,
To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until they won her."¹³

Thus did King Arthur put Christianity under arms and send forth valiant knights to right the wrong and help the oppressed, to show mercy to all who asked it, and for no worldly gain to fight in a wrongful cause. Never was there so ideal a court or so noble a knighthood as the Court of King Arthur and the Order of the Table Round, thanks to the visionary romancers and poets in a dark and troubled period.

From the court and camp of David, king of Israel, to those of King Arthur is a great chapter in the history of the progress of the human spirit, and incidentally of Divine revelation. To the heroic virtues of the ancient world, wisdom, fortitude and justice, were now added the amiable virtues of meekness, forbearance and forgiveness, and the theological virtues, faith, hope and love, the gentler virtues proving themselves no less strong and efficient than the sterner virtues in establishing good government and in promoting the general well-being of the kingdom. None of these are negative or quiescent qualities. "In Christian ethics all apathy, passivity and inaction, which occupy an important place in the moral systems of Buddhism, Stoicism, and even medieval Catholicism, play no part. On the contrary all is life, energy and unceasing endeavor, and they contained the germs of the subsequent renewal of Europe, and still contain the potency of social and political transformation."¹⁴

Arthur's code of morals, as of all other men, was determined by his religious convictions. The ideal Arthur was a Christian, and his laws were derived from his knowledge of Christ and his personal relation to Him. Religion offers the only safe and steadfast sanctions to morality. All true ethics takes its rise in the soul's consciousness of God.

¹³ Tennyson, *Idylls of the King*, "Guinevere."

¹⁴ *The International Standard Bible Encyclopædia*, II, 1025.

“The King will follow Christ, and we the King
 In whom high God hath breathed a secret thing.
 Fall battleaxe, and flash brand! Let the King reign.’
 So sang the knighthood, moving to their hall.”¹⁵

Religion and Morality

A non-religious person is a non-moral person irrespective of what his life may be. “You cannot put a negative into the creeds without taking a negative out of the commandments.” Laplace, in his later years, acknowledged his conviction that no society can be maintained in honor and happiness without the help of the religious consciousness. And on witnessing the hurtful effects of infidelity upon society, Voltaire exclaimed, “If there be no God, we must invent one.” Negation supplies no bond. The only universal moral authority by which society can be established is the religious consciousness, deep in the heart of every man. “The eternal God is thy dwelling-place, and underneath are the everlasting arms.” Its negations render Agnosticism worthless; and by the same token the efforts of the Positivist to deify humanity and to supplant religion by a gospel of social service are of no avail. Man’s heart and flesh cry out unto the living God.

Positivism

If I may digress a little here, it is that I may remind the reader of some of the substitutes which have been suggested for spiritual religion, that is, for religion as the worship of God. The Comtist school was split on the question of the need of such a religion. Comte sought to expound and reconcile a philosophy that was the basis and a polity that was the end of a social government, an ordered rule of organized life, whereby our intellectual faculties and our social sympathies are brought into close correlation with each other. This philosophy and this polity he sought to unify in a system of thought and life under the conception of a religion, the Religion of Humanity, the worship of all that is best in humanity as a whole. Of such an object of worship it may well be said, “a craftsman made it, and it is no God.”¹⁶ The attempt to elevate humanitarianism to the dignity

¹⁵ *The Coming of Arthur.*

¹⁶ Hosea 8 6.

of a religion, and to set forth the humanitarian god as the God of humanity, is plainly a subterfuge and an apology for the instinct of worship. To Littré, and other disciples of Comte, this religion of humanity was an excrescence which bore no relation to the original positive philosophy, and indeed contradicted it.

Comte insisted that, to the Positivist, "life becomes a continuous act of worship, performed under the inspiration of universal Love. All our thoughts, feelings and actions flow spontaneously towards a common centre in Humanity, one Supreme Being—a Being so real, accessible and sympathetic, because she is of the same nature as her worshippers." But where is the source of this "universal Love" to be found? Religion finds it in the recognition of our dependence on a Being who is at once the source and embodiment of all that is worshipful, the sustaining fountain of every good that we enjoy. Man's nature as an ethical being is not derived from the non-moral external world from which he springs. "We are God's offspring."¹⁷

It is this consciousness alone that has power to make of all humanity one great organism, with a common interest and a common purpose. The worship of a finite object (even of Humanity itself) as a substitute for religion, the worship of an infinite God, is beset with insuperable difficulties for both mind and heart, and resolves itself ultimately into self-worship and self-love. It is only the Religion of the Infinite that can furnish the nexus for the binding together in one of all human groups. Humanity as a finite object developing in time can never take the place of God.

It is true that Christianity, while emphasizing man's self-incompleteness and insufficiency, has set a supreme value on man, on every man, and revealed the native dignity and potential glory of human nature. As Sir John Seeley says, "The worship of Humanity belongs to the very essence of Christianity itself, and only becomes heretical in the modern system by being separated from the worship of Deity."¹⁸

We may be told that a man without any religious convictions or pretensions may have a keen sense of right and wrong, a strong love for justice and goodness, and that that is his religion. Why should not that be sufficient? and why should it not be "reckoned unto him for righteousness"? To which the answer is simple. It is easy for people who are living on the capital which

¹⁷ See page 81.

¹⁸ *Natural Religion*, p. 75 (second edition).

Christianity has earned to say that they can do without religion, and it may seem to go well with them for a generation or two. Their morality, separated from religion, is like the fabled flower which Eve plucked when passing out of Paradise, very beautiful and fragrant while it lasted; but severed from its parent stem it soon withered and died. No, there is no reliable guaranty of morality save in the inherently religious nature of man.

Browning on Shelley

But without pursuing the argument further, let me cite here the interesting case of Shelley, which Browning makes the chief subject of his essay on his great compeer:

"I shall say what I think—had Shelley lived he would have finally ranged himself with the Christians; his very instinct for helping the weaker side, his very 'hate of hate,' would have grown clear-sighted by exercise. . . . Already he had attained to a profession of 'a worship to the Spirit of good within which requires devoted and disinterested homage.' . . . As I call Shelley a moral man, because he was true, simple-hearted, and brave, and because what he acted corresponded to what he knew, so I call him a man of religious mind, because every audacious negative cast up by him against the Divine was interpenetrated with a mood of reverence and adoration,—and because I find him everywhere taking for granted some of the capital dogmas of Christianity, while most vehemently denying their historical basement. . . . In religion, one earnest and unextorted assertion of belief should outweigh, as a matter of testimony, many assertions of unbelief. The fact that there is a gold-region is established by finding one lump, though you miss the vein never so often."

Shelley's morality, then, was a species of subconscious Christianity, and his vagaries can be put down to the incipency of his Christian convictions.

But to go on with our story. King Arthur was a man of strong religious convictions, and through his radiant personality was able to impart his convictions to others.

"When he spake and cheer'd his Table Round
With large divine and comfortable words
Beyond my tongue to tell thee—I beheld
From eye to eye thro' all their Order flash
A momentary likeness of the King.

“And Arthur and his knighthood for a space
Were all one will, and thro’ that strength the King
Drew in the petty principedoms under him,
Fought, and in twelve great battles overcame
The heathen hordes, and made a realm, and reigned.”

There is no universal unifying principle, whether for defensive or aggressive purposes, except religion,—no all-inclusive society but the church of God. You may have your clubs and lodges and unions and combines and caucuses and ententes and alliances, devoted to sectional or partisan interests, but no world-wide organization, nor even Stead’s ideal of “the union of all who love in the service of all who suffer,” without religion. The new citizenship must be a Divine Commonwealth “coming down new out of heaven from God, made ready as a bride adorned for her husband,” a civilization founded upon love, in which the snarl of the tiger will be no more heard beneath the euphemisms of subtle diplomacy, and in which “the war-drum throbs no longer, and the battle-flags are furl’d.”

Christianity Under Arms

Arthur put Christianity under arms for the protection and good government of his kingdom. Christianity had been under arms long before, and under arms it has remained ever since. During the first three centuries the Christian Church was a church of martyrdom, thriving miraculously under persecution. Since then she has been going forth to war, “with the cross of Jesus going on before,” under such illustrious leaders as Constantine (in whose time she became allied with the State and Christianity obtained a complete victory over Greek heathenism), Martel (“the savior of Christendom”), Godfrey, Cromwell, Charles G. Gordon, and Marshal Foch. A solitary voice here and there has been raised in protest. That rare genius, Walter Map, a good Churchman and a still better Christian, was moved to write as follows concerning the Crusades:

“They want nothing but Jerusalem; there they take in defense of Christianity the sword that was prohibited to Peter in defense

of Christ. Peter there learnt to seek peace with patience; I know not who has taught these to conquer peace by violence. They take the sword and perish by the sword. Yet they say that all laws and all rights permit force to be repelled by force. But he disapproved such law who, when Peter struck, would not command the legions of the angels. By the Word of the Lord, not at the point of the sword, the Apostles conquered Damascus, Alexandria, and a great part of the world that the sword has lost. And David, when he went out to Goliath, said 'Thou comest to me with arms, but I come to thee in the name of the Lord, that all this assembly may know that the Lord saveth not with sword and spear.' ¹⁹

The Doctrine of Non-Resistance

In our day we have heard Tolstoy's voice raised against the use of arms or any resistance of evil by outward force, thus taking in their bare literalness the reported sayings of Jesus, "Resist not evil. To him that smiteth thee on the one cheek offer also the other. Love your enemies," and so on. Tolstoy condemned the soldier's sword, the policeman's club, the clenched fist, no matter in what cause they might be used. In one of his stories, he blames a man who shot a burglar in order to save his mother's life. Force is no remedy for wickedness. Punishment of all sorts is wrong. Penitentiaries are not productive of penitents. There is no hope for the world until Christ's moral authority and rule of life are fully recognized and made dominant, and these, as already stated, must be interpreted literally. It was, however, the voice of one crying in the wilderness.

The Christian hope for the world rests on the gradual, normal development of forces already at work in the world, not on a sudden, cataclysmic breaking-up of the processes of history. "The kingdom of God cometh not with observation," ²⁰ "observation" (*paratērēsis*) here being an astronomical term denoting some manifestation in the physical heavens, some sudden portent of an immediate and overwhelming change in the course of Providence. Or to change the metaphor, the final triumph of Christian principles will

¹⁹ *Courtly Trifles*, Dist. I.

²⁰ Luke 17 20.

not be achieved by dynamitic convulsions but by the dynamic, leavening, assimilative power of Christian agencies. The Christian world is not prepared to submit to the immediate triumph of evil forces (though it be but transient) on the chance of the ultimate triumph of Christian ideals. We are in no mood to let hell run loose all over creation. The literal application of the Sermon on the Mount to existing conditions would simply mean a diet of earthquakes, and would prove subversive of all government and of civilization itself.

At the National Council of the Evangelical Free Churches of England and Wales, in 1900, Rev. Alexander Mackennal said, in words made eloquent by a holy passion:

"The hardest lesson we have to learn is that a nation which would fulfil the perfect law of Christ may have to give its life for its testimony. For many years the thought has pressed upon me that, if England is to fulfil her noblest destiny, she may be called to be a sacrificial nation. And I have had the dream that the sacrifice might be in the cause of peace. If England, in the plenitude of her power, should lay down every weapon of a carnal warfare, disband her armies, call her fleets from the sea, throw open her ports, and trust for her continued existence only to the service she could render to the world, and the testimony she would bear to Christ, what would happen? I know not; and the doubt, the knowledge that any one who would speak of such a thing would not command a serious hearing, has made me a lonely man."

Would England find her life in the losing of it, think you? In all her great history she has never yet shown herself to be particularly anxious to try the experiment, nor has any other nation seemed unduly covetous of such a distinction. Certain small sects, such as the Mennonites and the Society of Friends, have ever refused to bear arms or to assist in military affairs.

The Jewish Paradox

Since the days of Bar-Cochba the Jews have not as a nation engaged in war, although they, a people without a country and without a flag, have patriotically fought on all battlefields, brother against brother, for whatever country

it was that offered them hospitality. And herein is a strange thing; a people hated, distrusted, maligned, and most cruelly persecuted, ten million strong and enormously wealthy, that has never in two thousand years appealed to the arbitrament of the sword. Rabbi Joel Blau says that "the unfortunate relation between Jews and Christians simmers down to this: peoples that believe in non-resistance, but practise it not, hate a people that believes not in non-resistance, but practises it," strong in the belief, paradoxical as it may seem, that non-resistance is the strongest form of resistance.²¹ "The Jew lives by the resistless force of his non-resistance. By some inner or outer fatality, the Jew was never beloved of mankind"; but for two millenniums he has sought self-preservation by other means than by the force of arms. And to this day the preservation of "the dispersed of Israel" is one of the marvels of the Divine government of the world. The learned rabbi, as we shall see a little later, is laboring under a misapprehension as to the attitude of the Christian world generally toward the doctrine of non-resistance and the use of force against force, but that does not affect the general trend and bearing of his argument.

The United States and the Great War

Americans have been a non-aggressive, non-combative people; but America prides herself upon having, contrary to all her traditions, permitted herself, after all other means had proved unavailing, to be entangled in the toils of the Great War from purely religious, humanitarian, unselfish motives, "hoping for nothing again," when sixty thousand of her boys made the supreme sacrifice on European fields. A most glorious oblation that was on the altar of humanity. It was "the day of conscience high-enthroned," and of an international conscience at that,—the day of "an America shining in armor like Michael the archangel of God." No matter whether the Northcliffe Syndicate poured fifteen million dollars into the press of this country to promote the entrance of the United States into the great war against

²¹ *The Atlantic Monthly*, January, 1922, art. "The Modern Pharisee."

the Central Powers. No matter whether twenty thousand millionaires were made in America through the war. The American people knew nothing of these things at the time. They were moved simply by a splendid enthusiasm of humanity. They have never been a war-loving people, although they have never been "too proud to fight." Those who can only see physical valor, national pride, or servile obedience to a command in the self-sacrifice of her sons overseas miss the real significance, the moral grandeur of it all, and remind us of Butler's Ernest Pontifex, who went up the Great St. Bernard and "saw the dogs." These men who so willingly laid down their lives were impelled by a deep moral conviction; they were sustained by a great moral purpose. They were rendered invincible by the thought that

"The fittest place where man can die
Is where he dies for man."

No matter about the slackers and laggards and extreme pacifists and anarchists, and the great host of them who "tarried by the stuff" and drew abnormal and unreasonable wages for little or no service. Such things are incidental to all war. I am speaking of the great mass of American people and of the true American spirit behind and in their unselfish crusade against an enemy who had made "a covenant with death and a bargain with hell." We did not create the situation. We found our task waiting for us and, with our valiant and worthy allies, went through with it in obedience to a divine compulsion. The strength of the American army was not in her numbers or armament or any outward thing; it was within herself, the strength of a great spiritual purpose. The United States is a spiritual reality, built upon spiritual ideals; and to be true to herself she must be true to these ideals and keep faith with the dead who perished for them.

The American Spirit

America is a peace-loving, money-making, house-keeping nation, friendly to all the world. True, there is blood on her breast, because she has on occasion fought for her life,

fought for her young, and gone forth, as in the Spanish-American war, to deliver the oppressed when he cried. She has never yet suffered a protégé nation to be crushed under the tyrant's heel while she looked on, weakly and beseechingly wringing her hands. The Monroe Doctrine was formulated for the protection of our neighbors of the South American republics against the aggression and oppressive dealings of foreign powers. It is our policy that the strong must shelter and protect, and not exploit, the weak. And what we want, what the world needs, is a Monroe Doctrine not alone for the Western hemisphere but for the whole wide world. It is the kind of policy that accepted our share of the Boxer indemnity which the injured nations required of China, and then gave it back to her for the education of her children,—a treatment which has secured to us the permanent good-will of that nation. That is the spirit of America.

The natural misfortunes, the follies and disasters of other nations have called forth on America's part the same pity and purely moral considerations that she has felt and shown for her own people. She has generously poured of her treasure and substance for the relief and comfort of the afflicted, irrespective of race, status, country, creed, or color. Belgians, Armenians, devastated France, famine sufferers in China, destitute Germans, the children of Central Europe, starving millions of Russia, have all alike partaken of her most liberal benefactions. Never has she turned a deaf ear to news of far-away trouble and sorrow when it was within her power to help. When in these last days the world seemed wholly divided between force and fear, and everything human seemed to be going down, she took her stand and threw her whole weight on the side of faith and humanity and righteousness.

The Limit of Tolerance

The United States of America is the most pacific power on earth; but even St. Paul recognized the dangers and limits of a too-supine pacifism when he said, "If it be possible, as much as in you lieth, be at peace with all men."

America exercised all the moral persuasion in her power to bring the aggressor to reason; but the limit of tolerance was at last reached, and there was no alternative left us but to oppose physical strength to physical strength. We showed no undue haste to enter the lists; the cup of the enemy's iniquity was now full to the brim.

When cathedrals were bombarded, observatories shelled, and bombs dropped on kindergartens and hospitals, all sense of security disappeared on the one part as all sense of real values had disappeared on the other part, and we realized that there was nothing but brute force between us and destruction. The best things that had to do with the future of the world had to be saved by force, if at all, inasmuch as the enemy's policy had left nothing unassailable. The religion that forbids a State to fight for the moral life of humanity may well be termed "an outlaw religion" and takes its place with anarchism. Physical force, supplementary to moral force, is a necessary factor in the evolution of society. The individual criminal, the aggressive nation, must be resisted by the material force necessary to sweep away their obstruction to the moral progress of the world. No nation can remain civilized until all mankind is civilized. When Jesus said, "Resist not evil," he was addressing those who were soon to face bitter and long-continued persecution, "as sheep in the midst of wolves," when resistance would be useless. He therefore counseled them to be "wise as serpents and simple as doves," and by patient endurance of inescapable ills and by pure lives of innocency to manifest the power of the faith by which at last they conquered their conquerors. Tolstoy and other non-resistants have fallen into the mistake of regarding the counsel given to the martyr Church as addressed to all in other circumstances and as annulling the duty of the strong to protect the weak in the relation of the parent to the child, of the husband to the wife, of the well-guarded to the ill-guarded members of the community. Love then ceases to be righteous love and has degenerated into a vapid sentiment without principle. There are certain human values which have to be preserved at all costs.

The War of 1914-18 has made very clear to us that

another conflict, in which the same countries should be involved, with all our modern inventions, would more than decimate the earth's population and reduce the world to hopeless chaos. How, then, may it be averted? What hope is there of a warless world, a reign of universal peace? To that I would say that to believe in a warless world is the first step toward its realization; then to pray for it, work for it, and if necessary fight for it.

A Warless World

The World War has really proved a mighty agent in the promotion of world-peace. It brought nearly all the nations of the earth together as never before. True, they came together to fight one another. They became acquainted. Out of all the millions of the earth's population, only 133,000,000 failed actively to get into the war. The nations raged. The peoples muttered ominously. The kings of the earth set themselves, and the rulers took counsel together. For the first time in history we have seen a world movement, effected at the cost of a terrible and elemental world convulsion, as a result of which there has come a stern realization of the absolute and crying necessity of again coming together in a different spirit, for conversation, for mutual counsel, and for coöperation in the interests of the peace and progress of the world. The tendency to division in the branches of the same stock has received a decided check by the war. They have realized the need of keeping together in one federation for their own protection. That is one great gain. People get to know each other better by working together than by fighting. Extend the principle, and you will have made a great advance toward a harmonious and workable society of nations.

The Hague Conference

In the last half-century several movements have been developed for the promotion of international peace congresses. The first formal peace congress of accredited representatives was held at The Hague in 1899, as the result of

which an International Court of Arbitration was created, to which twenty-seven powers became parties, namely twenty-one European states, the United States of America, Mexico, Japan, China, Persia, and Siam. Its chief function has been to define the legitimate usages of land and naval warfare. The second Hague Conference was held in 1907 and attended by representatives from forty-four states, when an International Prize Court was established. A draft convention relative to the creation of a Judicial Arbitration Court was also drawn up. Arbitration by diplomats tends to become a balancing of contending claims, a diplomatic compromise. Judicial award means the development of international law and the determination of differences by the law of international justice. The third Hague Conference planned for 1915 came to naught, owing to the war.

Incidentally, it might be mentioned that one of the objects of the world fairs has been the development of international understanding, fellowship, and good will.²²

The League of Nations

A League of Nations, which found its chief advocate in President Wilson, came into being in January, 1920, for those nations which ratified the Treaty of Versailles, and has already rendered signal service. Its second assembly was held in 1921, and was made up of representatives of forty-eight different countries. It has held a financial conference of thirty-nine states to consider the economic situation of the world, and made recommendations for restoring credit. It has established a Court of International Justice and elected an American (John Bassett Moore) as one of its judges, while a number of Americans have been assigned important tasks in the Secretariat of the League, which has its permanent offices in Geneva. It has sought to give expression to the necessary unity of the world and to foster the idea of the good of the world as attainable only through mutual understanding and joint responsibility. It has so far failed of universal usefulness mainly through the abstinence of the United States for reasons which are now the

²² Note B. "World Fairs," p. 236.

property of the world. It was the first American initiative toward world peace; but it failed to retain the official support of the American Government, one of the chief objections being that she might be outvoted by quite minor powers and become entangled again in some "blood-stained net" or in foreign responsibilities for which she had no taste.

The Genoa Economic Conference

As to whether the League of Nations, in some modified form (as suggested at its second meeting), or some other organization is destined to be the general and permanent organ through which future wars are to be prevented, it were idle at present to prophesy. The kaleidoscope is apt to shift at any moment. As I write these words an economic reconstruction conference of European nations is now being held (May, 1922) at Genoa for the discussion of plans which it is hoped will culminate in a general policy subscribed to by all the nations of Europe,—in other words, a European League of Nations, with Germany, Russia, and the rest of them in. A nine months' Peace Pact has been signed and the Conference adjourned to meet again at The Hague.²³ It has become abundantly clear that Europe is only to be saved by the honest and unreserved coöperation of its united states for mutual aid and reassurance. But that the League of Nations, as an experiment toward a new world order, is destined for searching reconsideration at no distant date there can be no doubt.

The Washington Conference on Disarmament

The International Conference on the Limitation of Armaments, called by President Harding, held its opening session at Washington on November 12, 1921, with accredited delegates present from the United States, the British Empire, France, Italy, China, Japan, Belgium, the Netherlands, and Portugal, nine powers, commanding the seven seas.

America has thus for the second time taken the lead in

²³ See further on p. 71.

one of the great liberal movements of mankind, the movement toward universal peace and security, and has startled the nations by her unselfish willingness to set the first example toward this end by an immediate and sweeping reduction of her navy. She had dedicated herself in the last war to the end that war pass forever as the arbitrament of national disputes. For this she never received and never expected one foot of new territory nor one dollar of indemnity. As a further evidence of her good will and pacific purposes it may be mentioned that at the close of the World War she had above four million officers and men under arms, whereas now this nation of 110,000,000 people, possessing nearly one-half of the wealth of the world, the greatest constructive and productive organization ever brought together in history, has a matter only of 185,000 enlisted men in the regular army, and a purely theoretical strength of 280,000 men in the national guard. The old, and for the time being, necessary policy of aloofness and unconcern has been finally abandoned. America has awakened to the fact and responsibility of her world leadership.

It is too early to attempt an appraisal of the full import of the Washington Conference. That is a task for the historian of the next generation; but it is safe to say that it marks one of the most important steps ever taken toward the gradual elimination of war. For a first experiment, the League of Nations may have had too definite and rigid a constitution, too wide and vague a scope. In all these respects it is, of course, amenable to modification. The Washington Conference—a temporary and special assembly—has the present advantage of a looser constitution and more definite and limited aims. It has chiefly confined its attention to the limitation of naval armament and the solving of Far Eastern and Pacific problems corollary to this. It has meant, however, something very much more than “a world conversation.” It can easily widen its scope and extend its powers as occasion may serve and as its services to the world may command the allegiance of other countries. A periodic repetition of similar conferences, such as is contemplated, would presently organize itself gradually and naturally into an association of nations

such as no outside power would dare to challenge or ignore. And the peace control of the earth, growing in this natural fashion, would thus consist always and solely of the willing and well-affected nations of the world. This is not the work of one day. President Harding, knowing what all the world knows, that unless the great nations disarm and cut down their spending they must stagger to ruin under their enormous burdens, invited them through their representatives to meet in Washington to talk it over. It was a simple, common sense proposition, if the world was to be saved from physical, financial, and moral bankruptcy. The whole project is an experiment, and that is all. It has the substantial basis of an admitted need. It has no guaranty of success save the popular desire; but that, instead of diminishing its importance, manifestly enhances it. We need not cherish extravagant expectations concerning the outcome of the Conference. It cannot succeed in accomplishing all that is needed in straightening out the tangles of a selfish, blundering old world. And again, it cannot fail in bringing the world very much farther on its way toward the desired goal.

President Harding's Ecumenical Address

In his opening address at the Conference, President Harding said, in part:

"Speaking as official sponsor for the invitation, I think I may say the call is not of the United States of America alone. It is rather the spoken word of a war-wearied world, struggling for restoration, hungering and thirsting for better relationship; of humanity crying for relief and craving assurances of lasting peace.

"It is easy to understand this world-wide aspiration. . . . Here in the United States we are but freshly turned from the burial of an unknown American soldier, when a nation sorrowed while paying him tribute. Whether it was spoken or not, a hundred millions of our people were summarizing the inexcusable cause, the incalculable cost, the unspeakable sacrifices, and the unutterable sorrows, and there was the ever-impelling question: How can humanity justify or God forgive? Human hate demands no such toll; ambition and greed must be denied it. If

misunderstanding must take the blame, then let us banish it, and let understanding rule and make good will regnant everywhere. All of us demand liberty and justice. There cannot be one without the other, and they must be held the unquestioned possession of all peoples. Inherent rights are of God, and the tragedies of the world originate in their attempted denial. . . .

"Gentlemen of the Conference, the United States welcomes you with unselfish hands. We harbor no fears; we have no sordid ends to serve; we suspect no enemy; we contemplate or apprehend no conquest. Content with what we have, we seek nothing which is another's. We only wish to do with you that finer, nobler thing which no nation can do alone. We wish to sit with you at the table of international understanding and good will. In good conscience we are eager to meet you frankly, and invite and offer coöperation. The world demands a sober contemplation of the existing order and the realization that there can be no cure without sacrifice, not by one of us, but by all of us.

"I can speak officially only for our United States. One hundred millions frankly want less of armament and none of war. Wholly free from guile, sure in our own minds that we harbor no unworthy designs, we accredit the world with the same good intent. So I welcome you, not alone in good will and high purpose, but with high faith."

There you have the clear, resonant keynote of the new diplomacy, which inaugurated a new era in the history of international relations. We trust you. You trust us. Arms down. Let reason rule, and let us plan and work together for our own and the world's good.

Secretary Hughes, in accepting the permanent chairmanship of the Conference, laid before the delegates certain definite proposals relating to naval armaments on behalf of the United States, and took occasion to echo and to emphasize the President's sentiment.

The Conference Program

"The question in relation to armaments which may be regarded as of primary importance at this time and with which we can deal most promptly and effectively is the limitation of naval armament. There are certain general considerations which may be deemed pertinent to this subject.

"The first is that the core of the difficulty is to be found in the competition in the naval programs, and that, in order appropriately to limit naval armament, competition in its production must be abandoned. Competition will not be remedied by resolves with respect to the method of its continuance. One program inevitably leads to another, and, if competition continues, its regulation is impracticable. There is only one adequate way out, and that is to end it now.

"It is apparent that this cannot be accomplished without serious sacrifices. . . . The effort to escape sacrifices is futile. We must face them or yield our purpose.

"It is also clear that no one of the naval powers should be expected to make the sacrifices alone. The only hope of limitation of naval armament is by agreement among the nations concerned, and this agreement should be entirely fair and reasonable in the extent of the sacrifices required of each of the powers. . . . Preparation for future naval war must stop now. . . . With the acceptance of this plan, the burden of meeting the demands of competition in naval armament will be lifted. Enormous sums will be released to aid the progress of civilization. At the same time the proper demands of national defense will be adequately met, and the nations will have ample opportunity during the (proposed) naval holiday of ten years to consider their future course."

It was like the sound of the two silver trumpets summoning Israel to march forward (Numbers 10 10).

The Outcome of the Conference

Among the positive and most notable accomplishments of the Conference may be mentioned the agreed limitation of capital ships on the part of the United States, Great Britain, and Japan; the peace-promoting provisions of the four-power treaty relating to the islands of the Pacific, to which the United States, Great Britain, France, and Japan are parties; the five-power naval treaty, including the powers above named and Italy in addition; the declaration against the use of submarines as commerce destroyers; the prohibition of the use of poisonous gases; and a provisional settlement of the conflicting claims of China and Japan.

The most important of all the decisions made at this Conference was that of the British Government in admitting

the principle of equality in naval power with the United States. In thus abandoning the position she has held since the days of Queen Elizabeth, Great Britain won enduring praise for herself and made an almost measureless contribution to the future harmonizing of the world. This abandonment of her naval supremacy is one of the strongest possible guarantees that Great Britain and the United States are not going to make war upon one another in this century or the next, and a most effective contribution toward the cessation of all naval warfare and the internationalization of the high seas.

The spirit of Anglo-American coöperation, and the dissolution of the Anglo-Japanese Alliance, have aided not only in producing cordial understandings between America and the British Empire, but also in finding workable compromises for many of the disputes of the Pacific and the Far East. No one power need aspire any more to world dominion, or expect to be entrusted with the sole guardianship of the world's peace. The day of peace through imperial hegemony is past. It is only by conference and confidence and mutual agreements that we can gradually advance toward the long-looked-for day of international good will and international service.

"Mental Disarmament"

A happy change seems to have come over the spirit of the world's dream, and instead of persistently saying in our haste, "All men are liars," we now say with the new, and more correct and sensible version, "I have learned to trust, though in my haste I had thought, 'The whole of man is delusion'" (Psalm 116 10, 11). This spirit of mutual respect and trust seems to have been the prevailing spirit of the Conference, and it is this spirit alone that contains in it the promise and potentiality of peace. The dove of peace will not alight upon an armed camp. The spirit of peace cannot thrive in an atmosphere of suspicion, whereas confidence inspires confidence.

On Christmas eve, 1814, the Treaty of Ghent was signed, and for a full century Britannia and Columbia have kept

the peace with each other. The longest boundary line in the world is that which stretches across the continent from the shores of Maine to the coast of Washington, unguarded by a single fort, cannon, warship, or soldier. It is also the safest frontier line on earth (although trouble might easily have occurred at any point and at any time), because it is guarded alone by mutual respect and confidence and international good will. English fields and gardens, with hedges and fences, may look more picturesque but are no safer from marauders than American gardens and orchards, where we have no such feudal relics. Broken glass and barbed wire are a poor defense as compared with an educated conscience and a public sense of honor. Isaac Khamis of Urmia once told the writer that the great surprise he had on approaching the English coast was to learn that the cattle were left out on the hills over-night. In Persia the bashi-bazouks would have swooped down upon them and carried them away. The minimum of defense bespeaks the maximum of confidence.

"We suspect no enemy; we contemplate or apprehend no conquest." A brave, noble utterance that, and the success of the Conference has been in exact proportion to the response made to the President's challenge in these pregnant words. The idea underlying the Washington treaties was that of settling only by agreement the misunderstandings that may come up. The entire proceedings seemed based on the conviction that you can get peace by friendly negotiations, that a coöperation of nations is not an idle dream, that a moral principle is a better safeguard than armed distrust. In explaining the provisions of the first actual agreement reached in the Conference—the Four-Power Treaty—Senator Lodge was careful to emphasize this point:

A Moral Experiment

"Each signer is bound to respect the rights of the others, and before taking action in any controversy to consult with them. There is no provision for the use of force to carry out any of the terms of the agreement and no military or naval sanction lurks anywhere, in the background or under cover of these plain and direct clauses. We rely upon their good faith to carry out

the terms of this instrument, knowing that by so doing they will prevent war should controversies ever arise among them. If this spirit prevails and rules we can have no better support than the faith of nations. For one, I devoutly believe the spirit of the world is such that we can trust to the good faith and the high purposes which the treaty I have laid before you embodies and enshrines."

In other words, the United States, Great Britain, Japan, and France agree to respect one another's rights in the Pacific and will try, under a solemn moral obligation, to reach a common understanding as to what they will do in the event that some other country seeks to violate these rights. It is hardly conceivable, however, that anybody will venture to challenge the rights in the Pacific of the four great powers that have made the treaty.

For the first time in history the representatives of the puissant nations of the earth have met in conference and made a new venture in statecraft, the substituting of moral force for material power, an unequivocal endorsement of, and commitment to, the principle that international issues must be put on a moral basis. The League of Nations entered into a covenant based upon conditions created by a victorious war, conditions consented to by the defeated nations involuntarily under the duress exerted by victorious armies. It was an undertaking to preserve frontiers and conditions created by a successful war. At Washington the idea of force to be employed was distinctly disavowed and the treaties based upon the voluntary renunciation by all parties concerned of any purpose to disturb the status quo to their own advantage or to the injury or hurt of any other covenanted party. The Four-Power Treaty, thus resting entirely, like all the others, on a basis of confidence and good will, was pronounced by the Japanese premier, Baron Takahashi, as "the grandest contribution to the cause of peace ever recorded in history."

The New Internationalism

A new spirit is in possession, directing the course of affairs, and fashioning the destinies of nations. It seems

as if, to use the words of M. Philippe Millet, foreign editor of *Petit Parisien*, "the entire world desires to recommence business and live in peace." Lord Northcliffe has given his strongest endorsement to the ideals and proposals of the Conference. "I cannot conceive," he writes, "of any greater disaster than the failure of the Conference to achieve the ends for which it is called. It is essential that all should help to make it a success. We can all help. We can help by promoting good will, by not saying unkind things about other nations, by disarming our minds before we reduce our fleets." Speculation is rife at the moment as to whether the Conference will prove a self-perpetuating body and whether the idea of periodical conferences as contrasted with the permanent council at Geneva has taken root and will gain confidence. Whether the outcome of the Washington Conference shall be an organization parallel to the League of Nations, or a substitute, or a qualified endorsement of it, there does not appear to be any necessary antagonism between them. Their methods differ; their avowed ultimate objective is the same. The Conference is but one link in a long series of international undertakings, looking to peace, its immediate predecessor being the League of Nations, fifty-one of them, which is alive and at work today.

The Last Resort.

It will be patent to everyone that the question of total and immediate disarmament is not at present within the range of practical politics. Any proposals made now could only be partial and tentative; and the proposals now made and adopted will stand as a hope and guide to the future. To be safe, disarmament must be practically universal. Even under the terms of the Washington agreements it may yet be necessary in the last resort to take up arms for purposes of self-defense. The military or naval force necessary for this should be reduced to the lowest possible minimum, with no plans for aggressive action of any kind, until presently they have reached the level of a police force. Wars between nations may be so minimized and humanized by means of an international code of law as to become as inconse-

quential as riots and similar manifestations of lawlessness, and as easily controlled.

The work of the Conference, as crystallized in these separate and distinct treaties, will require, of course, the ratification of the different governments. What will happen now in the various countries to which the pacts of the Conference go is going to depend upon the spirit of the peoples to which they are submitted. The limitation of armament rests, even as world disarmament must and eventually will rest, on unionism, on a practical application of the brotherhood of man to international problems. Toward this end, America, through this Conference, has made contributions of the first importance, and has become the foremost modern exponent of the idea of great nations of free citizens held together by bonds of mutual confidence, to which the Greek and Roman Republics gave expression, and of the value of which the England and France of the seventeenth and eighteenth centuries gave further illustrations. This leaves no room, however, for self-righteousness, gratulation or complacency. America's activity in seeking to help bring about a United States of the World has been all the more remarkable on account of her hesitancy to enter the European war and her refusal to join the League of Nations. She could not have escaped much longer, however, from taking her place in the great sisterhood of states; the pressure of circumstances would have proved too great, notwithstanding the zealous group of American "patriots" who would still continue to save their country from "entangling international alliances," and who have proclaimed aloud their purpose to kill the Conference treaties in the Senate.²⁴ We also hear the shrill outcries of an ignoble section of the organs of the Press seeking to stir up suspicion and strife.

American Isolation

Men and women everywhere are becoming more and more convinced, however, that war must cease if civilization is to survive, and that war can only be averted through understanding and coöperation. Professor Wilbur C. Abbott

²⁴ Note C. "Washington Conference," p. 237.

describes America as "a country which is emerging slowly, reluctantly, and painfully from a complacent provincialism," and there surely is need of larger knowledge and truer comprehension of other peoples on our part. The former segregation, indeed the self-centered isolation, which George Washington urged upon our people in 1796 was a wise and necessary policy until the products of the diverse early stocks had become unified and solidified and the country had had time to put its free institutions to the test. Now, however, it would be an anachronism. Internationalizing forces have been at work in our country's life, and our more than a century's experience in democratic government has qualified us to take our part in the affairs of the world.

America's Mission and Opportunity

America's freedom from ancient traditions of empire, autocracy, expansion, and secret diplomacy have given her a very solid advantage in leadership in the present state of mind of the greater part of the world. In the short interim since the close of the Great War emperors and kings have fallen, age-old dynasties have been blasted, and new governments and peoples have succeeded in their place. "God said, 'I am tired of kings, I suffer them no more.'"²⁵ It is our fortunate lot to have been most accessible to modern liberalizing ideas and to be in the most advantageous position, now that the Old World is only slowly recovering from its wounds, to play the leading, most powerful part in establishing these ideas in the world. Of our country's willingness to play that responsible part, there can no longer exist any doubt. I have already mentioned some of the numerous and substantial expressions of America's good will toward all people even during her period of detachment from world-politics; but never was that spirit stronger or so manifest as at the present hour.

Disrupting Elements

There may be a certain section of the American press, a certain brand of politicians, and a few other ill-affected units who

²⁵ Emerson, *Poems*, "Boston Hymn."

are "disposed to feast goulishly upon the civil cachexia of our neighbor nations."²⁶ But such a disposition in no wise reflects the real spirit of the Republic, which is one of intense and universal interest and good will. I say "interest," because I question if there be any other country whose people generally take so great and intelligent an interest in foreign affairs. This is but natural, inasmuch as they come here from every country under the sun, and make this land their home. There is an open, if incoherent, press campaign against disarmament, against England, France, Japan, and other countries, whose chief purpose seems to be to excite suspicion and create a hostile sentiment favorable to war. It receives support in various ways from a certain class of politicians. They have little or no use for "the sentimental 'I love everybody' type." They scatter recklessly sparks that at any moment may explode a magazine or kindle a conflagration. This malignant and criminal tendency to play upon prejudice and to make false appeals to patriotism meets with little favor nowadays among the vast majority of our people or their representatives. Some politicians there are, even some senators, who would put their own party and its interests before and above all else. This I have actually known to happen in other countries also. It seems like a remnant of the old Adam that still clings to unregenerate human nature. But taken by and large this is a broad-minded, large-hearted nation, charitable in judgment, generous in its spirit. She has thrown her gates open to people of all nations, rich and poor, elite and riff-raff, and all between. The little anti-Japanese, anti-Chinese, anti-Jewish prejudice which has shown itself in spots is a negligible quantity as compared with the preponderating spirit of neighborliness and impartiality. The race problem is admittedly the most difficult of all; but the fact that in a question so hotly debated as that of Japanese exclusion more than two hundred thousand citizens of California should have been found to vote against the proposed anti-Japanese legislation is an indication that helpful influences are at work in this most difficult field.

Occasionally, just to humor their own peculiar sense of superiority, folks indulge in such epithets as "Chinks," and "Dagoes," "Japs," and "Sheenies," which is certainly bad manners, but which should not be taken too seriously. The egotism of youth, which is also a characteristic of young nations, must not be mistaken for blatant boorishness or overweening con-

²⁶ *The Pacific Review*, March, 1921, p. 552.

ceit. There is no sting to it. He is really very good-natured about it. And it will soon pass into saner self-consciousness in its contact with the hard facts of experience. In what mine or factory or on what playground in the world will you find such a varied assortment of nationalities as in the United States, where we work together and play together, and where "Heinie" and Ito Fijumori are cheered on their merits just as readily and just as lustily as Mike, or Sandie, or "Hoosier Joe"?

Blemishes on the Scutcheon

No, the sins of America are not such as arise from racial or national prejudice or pure malevolence, but are rather of a domestic character, so to speak, and such as militate against her moral and spiritual development,—such as political corruption, sneak legislation, the abuse of public office, graft, and gambling, and profanity, reckless waste and extravagance, the worship of "things," and an inordinate love of pleasure and amusement. "Politics" has indeed too sinister a meaning here,²⁷ and about one-half of the population take little or no interest in confessional religion of any sort. And yet, with all our faults, and they are grievous enough, we can well understand Lowell's spirited remonstrance against the strictures of the "condescending foreigner,"²⁸ and quite fully endorse Emerson's estimate of the national character and of the country's destiny. "After all the deductions which are to be made for our pitiful politics, which stake every gravest national question on the silly die . . . after all the deduction is made for our frivolities and insanities, there still remains an organic simplicity and liberty, which, when it loses its balance, redresses itself presently, which offers opportunity to the human mind not known in any other region. . . . Youth is a fault of which we shall daily mend. . . . If only the men are employed in conspiring with the designs of the Spirit who led us hither, and is leading us still, we shall quickly enough advance out of all hearing of others' censures, out of all regrets of our own, into a new and more excellent social state than history has recorded."²⁹

Before America can measure up to the greatness of her opportunity these debilitating elements must be promptly subdued or eliminated, and there must be a ready and unanimous response on the part of the better elements in all parties to the prompt-

²⁷ See Emerson's *Essays*, "Heroism" (last paragraph).

²⁸ *My Study Windows*, "On a Certain Condescension in Foreigners."

²⁹ Emerson's *Essays*, "The Young American," 3.

ings of the Spirit whose leadership in the past we gratefully acknowledge.

Slowly, but surely, America seems to have come to a realization of her mission as an integral factor in the community of nations. The hour of her great opportunity has struck. The call to leadership in world affairs is clear and unmistakable. She has felt in her soul the "cosmic urge" toward peace and freedom; and by "freedom" is meant not the negative idea of "being left alone," but the condition and state of fullest development. It was the prophetic insight of the true poet, and by no means an exaggerated patriotism or chauvinism, which led Longfellow to say, and with a deeper meaning than he knew:

"Sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!" ³⁰

American Leadership

We now realize that America is the privileged embodiment of a universal "state of mind," and that this is the day of her visitation, the hour of her supreme opportunity. The world is aching for leadership—particularly leadership that is believed to join, in just balance, altruism and common sense. Such leadership can change the world's course in almost any direction—for the present, at least, and until the nations have recovered from the shock and damage of the recent war. And a ten years' naval holiday will help very materially to determine the attitude of the nations for all future time. Meanwhile, the human world's center of gravity having shifted to America, our country, and, it is to be hoped, all other countries, will grow in moral grandeur, as well as in material power and prosperity. For the fulfilment of this her apparent destiny, she must not be hindered or embarrassed by self-seeking party factions, or a narrow, petty patriotism, but all must unite in acclaiming

³⁰ *The Building of the Ship.*

her most recent notable achievement and in bidding her Godspeed in her future course.

"Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,—
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee!"

The Arms Conference, conceived in good will and carried on in good faith, is over, and the delegates have returned home to submit their reports to their respective governments and to seek their approval. Men's hopes run high. The world is in a fairly optimistic mood, judged by the utterances of its leading spokesmen.

President Harding's Valedictory

At the concluding session of the Conference, President Harding said, in part: "This Conference has wrought a truly great achievement. It is hazardous sometimes to speak in superlatives, and I will be restrained. But I will say with every confidence, that the faith plighted here today, kept in national honor, will mark the beginning of a new and better epoch in human progress.

Stripped to the simplest fact, what is the spectacle which has inspired a new hope for the world? Gathered about this table nine great nations of the earth—not all, to be sure, but those most directly concerned with the problems at hand—have met and have conferred on questions of great import and common concern, on problems menacing their peaceful relationship, on burdens threatening a common peril. . . . Without surrender of sovereignty, without impaired nationality or offended national pride, a solution has been found in unanimity, and today's adjournment is marked by rejoicing in the things accomplished. . . . Here was a Conference of sovereign powers where only unanimous agreement could be made the rule. Majorities could not decide without impinging national rights. There were no victors to command, no vanquished to yield. All had voluntarily to agree in translating the conscience of our civilization and give concrete expression to world opinion. . . .

It is not pretended that the pursuit of peace and the limitation of armaments are new conceits. . . . The Hague Conferences

were defeated by the antagonism of one strong power whose indisposition to coöperate and sustain led it to one of the supreme tragedies which have come to national eminence. . . .

At this table came understanding, and understanding brands armed conflict as abominable in the eyes of enlightened civilization. . . . Justice is better served in conferences of peace than in conflicts at arms. . . . It may be that the naval holiday here contracted will expire with the treaties, but I do not believe it. Those of us who live another decade are more likely to witness a growth of public opinion, strengthened by the new experience, which shall make nations more concerned with living to the fulfilment of God's high intent than with agencies of warfare and destruction."

Impressions of the Washington Conference

Mr. A. J. (now Earl) Balfour, head of the British delegation, said: "It is owing to the genius and inspiration of those who have directed the policy of the United States that this day stands out unique in history as one of a great successful effort to diminish the burdens of peace and render more remote the horrors of war. . . . May we not see in the changed feeling of men that already the work of this Conference has produced its beneficent results; that already a feeling, a mutual feeling, of fear has given way to a feeling of a very different character? . . . We can say with absolute assurance that this diminution in the weapons of war has been accompanied by a great augmentation of national security."

Premier Lloyd George declared that "the result is one of the finest achievements ever registered in the history of the world."

M. Albert Sarraut, speaking for France, declared his conviction "that the Conference had gone a long way toward safeguarding the peace of the world and had created a great example for history. We cannot write our own appreciation of our work, for it lacks the necessary perspective. But in our common endeavor we can recognize the good will that has been shown on every side. The people of the nations which have been engaged here are studying our thoughts. They will see whether they be good or not. When the inventory is being written I am sure that it will show that no sordid thought ever entered the heart of any one of us. . . . By diminishing the causes of war, and decreasing the weapons of war, we have reduced the possibility of war." M. Sarraut further described the Conference as "the loftiest precedent of mankind."

Senator Carlo Schanzer, speaking for Italy, declared "the Conference marked the point of departure of a new era of peace. The Conference had been able to do nothing regarding land armaments, but Italy had already reduced her land forces to a small figure. . . . No one can deny the fundamental importance of limitation of land armaments for the future asset of the world, and the urgency of finding a satisfactory solution to this problem with the shortest possible delay." Senator Schanzer called attention to the coming Economic Conference to be held at Genoa, and declared an economic rearrangement is a necessary concomitant of the new era. He expressed a hope that the United States would not withdraw from its participation in the councils of the world.

Admiral Baron Kato, chief of the Japanese delegation, said "the United States had done the world a service that will live in history as long as history lives." He said the Hughes naval reduction program of November 12 was "obviously a stroke of genius," and added that the broad principle enunciated in the plan was "one by which no men with any sense of reason and justice can remain unmoved. . . . In Japan we realized that a new spirit of moral consciousness had come over the world, but we could not bring ourselves truly to believe that it had struck so deeply into the souls of men until we came to Washington. We came and we have learned; and in turn we have, I think, given evidence such as no man can mistake, that Japan is ready for the new order of thought—the spirit of international friendship and coöperation for the greater good of humanity—which the Conference has brought about."

Dr. Sao Ke Alfred Sze, chairman of the Chinese delegation, writes, "One of the most gratifying phases of our participation in the Conference on Limitation of Armament and Pacific Far Eastern Problems has been the realization that the American people are so wholeheartedly behind the aims and ideals of the Conference. . . . Speaking specifically regarding the problems of China, I am certain that this gathering of the representatives of the various nations with interests in the Pacific will result in lasting good."

Admiral Tsai, at a reception given in his honor, said, "The Chinese delegates are satisfied—more than satisfied. It has been a wonderful world event, this Conference. Just think, for years 400,000,000 Chinese have allowed our nearest neighbor to squat in Shantung. Then a few delegates, called together by Uncle Sam, within a period of three weeks oust them. It's the dawning of a new era, a better era and an era of recon-

struction and better things for China. . . . The United States and China will continue to be friends forever. . . . America has been charged with materialism. Your materialism saved Europe. Your materialism made it possible to loan \$11,000,000,000 to the Allies. Your materialism has enabled you to send food to Russia and to save the starving millions of China. Your materialism has been the stepping-stone to a high idealism. Be proud of your materialism. The rest of the world does not, cannot, correctly interpret the soul of America. It takes a Chinese to do that."

Cardinal O'Connell reports the newly-elected Pope Pius XI. as saying, "I was happy to see your peace-loving country take the first step toward amelioration of this monstrous evil of armament. I always have had great respect and admiration for the American people, for their great activity, the youthful energy with which they do things. America has done much to open a new era of peace and tranquillity by the Conference just closed. . . . You Americans are young in years but old in wisdom, worldly prudence and foresight. Your innate qualities of fairness, justice, and peacefulness, your great moral and spiritual stability and your infinite riches, make you the hope and sheet-anchor of the world."

The Growth of Democracy

Ten years from now, it will be interesting and edifying to recall these utterances in the light of conditions as they will have developed by that time. The treaties, to become effective, must be ratified by the various governments represented at the Conference, and the governments of the world are becoming more largely democratic both in their ideas and machinery. To borrow the terse and pregnant phrase, first used in 1384, "government of the people, by the people, and for the people,"³¹ is becoming more and more the order of the new day. And this applies not only to European, but also to the Asiatic nations. The Chinese delegates are "satisfied" that under the terms of the treaties China's right to self-determination and self-development are fully recognized and safeguarded. And while Japan has some imperialistic ambitions and a truculent jingo party, it has also an

³¹ Wyclif and Hereford in the Preface to their translation of the Bible (1384).

influential group of enlightened statesmen who are bent on peace and determined to handle in the interests of peace the difficult and pressing problems that face the nation. The fire-eaters will be in evidence, of course, in Japan, in America, and in other countries. They will inveigh against the Conference, against America, against the naval holiday, and against everything else that the Washington meeting attempted or failed to accomplish. But the final verdict will rest with the people of the nations.

A World Conscience

President Harding expressed his belief that "world opinion" had directed the deliberations of the Conference, and that "world conscience" had impelled its decisions. Public opinion, then, is no longer favorable to competitive increase of the implements of war as contributory to peace; the collective conscience of the world now demands that we apply the same moral code to the conduct of nations as has been constructed and found effective in our personal and interstate relationships. The Washington pacts are based on an understood, unwritten international code of ethics and honor, and are thus in keeping with the thought of the twentieth century, which turns to reason and justice as against force, for the settlement of social and industrial quarrels and the solution of international problems. A world war-stricken and weary, a world utterly distraught and disillusioned, is calling for a sweeping alteration of political and governmental ideals, frankly impatient of a social philosophy based on the idea of the right of might and "let him take who has the power and let him keep who can."

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

We find ourselves indeed "among new men, strange faces, other minds." Our lot is cast between two world-eras, the one in the slow throes of death, the other struggling to be

born. While we have sworn off our allegiance to the old, our allegiance to the new is not yet complete. But it will come; the one process would be meaningless without the other. "Jehovah brought us out, that he might bring us in." ³²

³² Deut. 6 23.

CHAPTER III

THE REIGN OF HUMANITY

The Feudal System

The knightly system of feudal times served a good purpose in a rude, half-barbarous age. The obligations which were imposed on the members of the order consisted in the maintaining of right, the championship of woman, protection of the weak and defenseless, and mercy to the defeated foe. The noble knight went forth clad in armor, strong in the sense of right and duty.

“His mightful hand striking great blows
At caitiffs and at wrongers of the world.”

But under the feudal system his vision was necessarily limited and his duties circumscribed, for the laws of chivalry applied almost wholly to those of high birth, and many abuses crept in, knightly service oft became an occasion of evil. The old order of knighthood passed away, but its spirit was preserved and transferred to other forms of service, more fitted to the new world of the Magna Carta. Feudal civilization had sought in some measure to purify and discipline the fiercer passions of man, to protect the weak and to emphasize the dignity of human nature as such, to refine manners, to transform war of conquest into war for defense, to suppress slavery and establish free labor. The results achieved were but partial and provisional. In the midst of much confusion and many false ideas the chivalric movement played a great part in helping to usher in the dawn:

“When dreams
Begin to feel the truth and stir of day.”

The world has since been moving slowly but steadily along the lines of constitutional liberty and social development, based on the great charter of 1215. From Plantagenet times to the present, in Western lands and in lands under Western influence, we see

“Freedom slowly broadening down
From precedent to precedent,”³³

until political democracy finds its final expression over the Western world in equality of opportunity and in the achievement of full man and woman suffrage. The fulfilment of this ideal is most clearly illustrated in England which, in 1918, erected the principle of political democracy upon its statute books in the most complete and definite form. Similar rights and privileges of women were a little later embodied in Amendment XIX to the Constitution of the United States of America.

Women of the Romance Period

The brave knights of old went forth to fight “in the name of God and their ladies.” And the presence of women in the hour of battle with their husbands, fathers, brothers, friends and lovers, afforded the highest incentive to courage. Women were held in a peculiar reverence, from the queen to the humblest demoiselle, and any indignity to them was visited with stern reprisal.

“There was cried in this country a great justs three days: and all the knights of the country were there and gentlewomen; and who that proved him the best knight should have a passing good sword and a circlet of gold, and the circlet the knight should give it to the fairest lady that was at the justs. And this knight, Sir Pelleas, was the best knight that was there, and there were five hundred knights, but there was never man that ever Sir Pelleas met withal, but he struck him down, or else from his horse. And every day of three days he struck down twenty knights, therefore they gave him the prize. And forthwithal he went there as the lady Ettard was, and gave her the circlet, and said openly she was the fairest lady that there

³³ Tennyson, *You Ask Me, Why*.

was, and that would he prove upon any knight that would say nay. And so he chose her for his sovereign lady, and never to love other but her.”³⁴

“For unto knight there was no greater shame
Than lightness and inconstancy in love.”³⁵

“Upon Michaelmas-day the bishop of Canterbury made the wedding betwixt Sir Gareth and the lady Lioness with great solemnity. . . . Then came into the court thirty ladies, and all they seemed widows, and those thirty ladies brought with them many fair gentlewomen; and all they kneeled down at once unto king Arthur and to Sir Gareth, and there all these ladies told the king how Sir Gareth had delivered them from the dolorous tower, and slew the brown knight without pity; and therefore we and our heirs for evermore will do homage unto Sir Gareth of Orkney. So then the kings and queens, princes, earls and barons, and many bold knights went unto meat, and well may ye wit that there was all manner of meat plenteously, all manner revels and games, with all manner of minstrelsy that was used in those days. Also there was great justs three days. But the king would not suffer Sir Gareth to just because of his new bride.”³⁶

With all necessary allowance for the romancer’s fertile fancy, we have in these passages a fairly faithful account of the esteem in which woman was held, and of the knight’s loyalty to his queen and lady. Sir Geraint had well-nigh lost the day in his contest with Edyrn until he was reminded of the insult done Guinevere.

“And thrice
They clash’d together, and thrice they brake their spears.
Then each, dishorsed and drawing, lash’d at each
So often and with such blows, that all the crowd
Wonder’d, and now and then from distant walls
There came a clapping as of phantom hands.

So twice they fought, and twice they breathed, and still
The dew of their great labor, and the blood
Of their strong bodies, flowing, drain’d their force.

³⁴ Malory, *Morte Darthur*, Bk. IV, Ch. xx.

³⁵ Spenser, *Faërie Queene*.

³⁶ Malory, *Morte Darthur*, Bk. VII, Ch. xxxv.

But either's force was match'd till Yniol's cry,
'Remember that great insult done the Queen,'

Increased Geraint's, who heaved his blade aloft,
And crack'd the helmet thro', and bit the bone,
And fell'd him, and set foot upon his breast."³⁷

The poems, romances and chronicles of the medieval times bear witness to the general humanizing influence of womanhood and ladyhood when there was much of savage passion and cruelty even among the knights themselves. In nothing was this better seen than in the ladies' gentle care of the wounded knight, be he friend or foe, as they stanch'd his bleeding, and anointed his head, and otherwise ministered to his needs. Woman's power was especially felt in the higher ranks, even allowing for extravagant and courtly professions of love and reverence. She could rule, but not govern. Often the object of actual adoration, she had neither voice nor vote in any matter pertaining to the government of her country or the welfare of her sex. She could make the most abject slave of any bold and noble knight; when she became his wife, she must "love, honor and obey." She could bring up and train lawmakers, but she must not make laws. She could make or undo kings and great statesmen, while her highest parliamentary privilege was to peep through the gallery screen at the assembly of wise men below. For the right to a seat in that witenagemot, or of saying who should represent her interests, her children's and her country's interests there, she has had to wait and work and pray and starve and fight for full seven hundred years. Nor is her emancipation yet complete.

Relics of Barbarism

With the increasing refinement of the times, many of the ruder and crueller customs and institutions have disappeared. Gone are the duel and the tournament, the Book of Sports, bear-baiting, cock-fighting, and the execution of witches, the Bastille and the Inquisition, piracy, outlawry, the public gallows and the treadmill, suttee, polygamy, slavery, and

³⁷ Tennyson, *Geraint and Enid*.

(in America) the open saloon. Our museums are filled with the relics and memorials of an effete civilization. Healthy and innocent sport has supplanted cruel and violent exhibitions of skill and strength. Gambling and boodling, child labor and slum tenements, strikes and lockouts, lynching, kukluxism, and the prize-ring are still among the things waiting to be scrapped as obsolete in a modern state.

The Fallacy of "Superiority"

The four great movements of modern history are the emancipation of the intellect through the Renaissance, the emancipation of the spirit through the Reformation, the emancipation of the slave, and the emancipation of woman, not one of which is yet complete, but all of which are in progress. A good gauge of the world's advance is found in the discarding of the idea of "superiority," as of man to woman, or of the white man to any other, or of one group of men to any other group. A hundred years ago the Boston School Board was distracted and divided as to whether girls should be admitted to the Boston High School. But art and science know no sex, and now, greatly to the world's enrichment, all the avenues of learning are open to any who would walk therein. No longer a chattel, a slave, or a plaything of man, woman takes her place by his side as a free-born citizen of the universe. This assumption of superiority on the part of individuals, social, political, and religious groups lies back of most of our troubles. In 1565 Sir John Hawkins commanded a ship bearing the name of the *Jesus*, which carried to America four hundred slaves stolen from the coast of Africa, and that famous Englishman duly acknowledged in his diary the Divine Providence which had given them a safe passage, for the Lord is mindful of His own. Three hundred years later there was not a slave in any English-speaking country. And as we have seen the abolition of slavery, once declared to be very inconvenient, so shall a future generation see the elimination of physical force in the settlement of economic and national disputes, which many think quixotic.

The time is coming when they shall no longer say, The

God that answereth by fire and the sword, and pestilence and poison-gas, let him be God; but rather will they say, The God that answereth by schools, and churches, and libraries, and hospitals, and asylums, and orphanages, and homes for the blind, the crippled, and the aged, is alone worthy of our praise and adoration.

Conventional Christianity

Conventional Christianity is a compromise between Christian ideals and worldly policy, or, in diplomatic phrase, "the exigencies of the particular situation." It has preached peace while it has sanctioned and blessed wars started at the bidding of tyrants and physical force used for commercial gain. It has forced its brandy and opium upon heathen peoples. It has tacitly favored the enslavement of the helpless many in the interest of the powerful few. It has called itself "the light of the world" while it has frowned upon science, imprisoned its best thinkers, and burned its reformers. It has taught human equality while it has all too often forgotten that the lowliest drudge is a brother to the highest in the land according to the flesh, and also a spiritual brother for whom Christ died. Even as the ancient Hebrews were delivered out of slavery in Egypt only to make slaves of the Canaanites, so did America claim its freedom and declare its independence of English tyranny and oppression, and then grow largely rich and prosperous by the toil of the enslaved negro. The old slavery in time passes away, but only to be succeeded by an industrial system of ruthless, insane competition which enslaves both the employer and employee; which renders the weak the prey of the strong; which corners the markets; which sends boys and girls of tender years into its mills and mines and factories, and its women into the sweatshops and on the streets. The Church has derived not a little of its revenue from the slaves of Circe and from reeky tenements. It has talked and temporized when it should have acted quickly. When the Congoese were being mutilated and the Armenians were slaughtered, Christian nations "abode beyond the Jordan." They denounced King Leopold a little, and "damned" the

Sultan a good deal, and then "they sat among the sheep-folds to hear the pipings for the flocks, and abode by their bays," and let it go at that.

Reform Christianity

Meanwhile, however, silent but powerful forces were at work—had long been at work. Thanks to the earnest labors of a faithful remnant of heroic, consecrated souls, resolved on lifting up the throne of the Lord among men and yearning for the redemption of society, there has come about a humanizing of economics, of science, of law, of charity, of punishment, and of war itself; and the impulse, the religion, which has produced these results has not all come from the pulpits, by any means, but largely from our poets, professors, biologists, jurists, sociologists, and journalists. The Church is a means for spiritual life and guidance, but not the only or chief source. There have been times when men had to break with the priests and to turn away from the preacher in order to follow God and retain their hold upon reality. At such times, while not undervaluing the Church as a civilizing and inspiring force in society, they have been compelled to rely still more on the inwardness and immediacy of their own moral and spiritual intuitions. Remnants of barbarism are still too often associated with a profession of Christianity both among peoples and individuals.³⁸

"The Remainder of Wrath"

There are indeed still those among us who deny the correctness of the new spirit of humanity in the case of war. Mr. Arthur Brisbane says, in his easy, off-hand way, "Make war as frightful as possible. That is the only way to end it." But never in the world! The exact reverse of this is the truth. That only brutalizes men still more. The outraged conscience of humanity cries out against it. In the late war the amenities exchanged between the soldiers in the first-line trenches during the truce-hour did more to kill the war-spirit than all their fighting. Its own ruth-

³⁸ Cf. G. A. Smith, *Book of the Twelve Prophets*, I, 138f.

lessness did more than anything else to destroy the morale of the German army, while the cries of outraged women in the enemy's rear made "the ladies from hell" furious and irresistible. Cruelty is the infallible precursor of ruin. The "treat 'em rough" method is not new. The Assyrians tried it. Their annals tell us about chariots fixed with scythes; about great baskets stuffed with the salted heads of their foes; about prisoners being flayed alive. The Ammonites and Moabites practised it. They stopped at nothing, but would wreak their vengeance on embryo and on corpse alike. Did these atrocities put an end to war? They only fanned the flames of war the more. Edom "pursued his brother with the sword, and did cast off all pity, and his anger did tear perpetually," and he perished like the rest of them.

Vandalism

When Epiphanes profaned the Temple, the sacrilege drove the Jews to a height of frenzy unparalleled in their history. People are sensitive above all things about their sanctuaries. Nothing made Londoners more "mad" than to hear the whir of bombing aeroplanes over the cathedrals. An English woman who had seen service in military hospitals was agonized to think of the possible destruction of Westminster Abbey. "O, I hope they do not hit the Abbey! You may not understand it, for you are not an Englishman, but the Abbey means all of our past to us. It is the mausoleum of our great dead, and the very soul of our spiritual England."³⁹ Ruthlessness! Did the dum-dum bullet and liquid fire and poison-gas tend to abate the war-spirit? It only made millions feel that the Armistice had come a little too soon. Any nation persistently guilty of wanton cruelty signs its own death-warrant, and hastens its own doom. "The remainder of wrath," the excess of fury, God himself will restrain.

What Will End War

What, then, will put an end to war? There are several factors, more or less potent, which together may be re-

³⁹ J. M. M. Gray, *The Contemporary Christ*.

garded as contributory to that end. Nothing, of course, can bring war to a perpetual end which leaves uneradicated the old, deep-seated causes of war. The limitation of armaments, good as far as it goes, leaves most of these untouched. The Arms Conference, while it helped to relieve the pessimism into which the world was plunged when America failed to participate in the deliberations of the League of Nations, did not do much directly to get at the root causes of war. But indirectly and by tacit understandings it did a good deal. It did not deal with the economic rivalries which lead to war. It did not abolish large standing armies which are inevitably provocative of war. It removed competition between the navies of the United States and Great Britain, and it abolished the Anglo-Japanese alliance, all of which will materially help in promoting the peace of the world.

The Cost of War

The outstanding reasons for limitation of armament are, of course, to reduce the provocations of war, and to lighten the terrible burden of expense. There are certain laws which make a good understanding and a spirit of good will essential between the nations if the world is to be saved from continued economic decadence and ultimate economic disintegration. The Washington Conference was called in recognition of the imperativeness of these economic laws, and from a foreboding of economic and social disaster if the burden of militarism was not alleviated, and these also were the major factors in influencing the statesmen of the world to accept the invitation. It had necessarily to limit its program and confine its discussions to the most urgent and practicable aspects of the problem. Future conferences, wherever held, will have to deal with the economic status and economic reconstruction of the world. There is the matter of excessive armies, the costs of which are breaking the backs of several Old World States. Europe owes America \$11,000,000,000, and before the first payment is made this will amount to \$12,000,000,000. The people of all lands are growing uneasy over the increasing burden of debt

and taxation; nor will the reduction of the annual expenditure for war purposes of a given nation, from say 93% to 79%, satisfy over-burdened people. The total peace cost of the armies and navies of the ten leading military nations of the earth is \$1,983,571,000 per year. Sixteen first line battleships of the United States cost \$167,611,692. The "Pennsylvania" cost \$13,393,681 to build, the "Mississippi" \$15,556,324, and the "Tennessee" \$18,437,154. Today the largest battleships cost over \$40,000,000 each. To maintain a single dreadnought costs \$1,800,000 per year. Yet the last war seemed to prove dreadnoughts nearly useless. The World War cost the United States \$24,010,000,000 (inclusive of the \$9,523,000,000 loaned to foreign Governments). In that war Great Britain spent more in four and one-half years than in the two hundred and fifty years preceding. In 1920, the United States spent 7.4% on all Civil Departments and 92.6% on war.

The Genoa Convention marks the next vitally important effort toward the fulfilment of the world's desire for prosperous peace. Like the Washington Conference, it is based on the principle that war is not necessary to the adjustment of international differences, and its primary purpose is to discuss the economic questions of Europe, especially the present condition of the central and eastern states of Europe, including Russia. It is hoped that it will result in practical measures which will establish the general and real peace of the world on a solid basis, and effect the economic rehabilitation of all the nations involved. "Of course," as Mr. Kengo Mori, head of the Japanese delegation to that conference, remarked, "the self-help of each state is most essential for the general restoration of Europe, but mutual help and international coöperation among all these states, and even among all other nations of the world, are necessary in order to attain the object in view. Indeed, the European economic question is the world's question under the present economic and financial systems, which bring together so closely all the nations of the world."

[Since these words were written the Genoa and Lausanne Conferences have served to disclose a most complicated situation, a congestion and conflict of interests, and the urgent need of Christian leadership.]

The Solidarity of the Race

The world is growing into an economic whole. Easy means of transportation and economic demands are bringing all classes and nations closer together, and thus to realize their interdependence and consequent need of a better mutual understanding. They rise or fall together. No member of the great world of nations can afford to say to any other member, "I have no need of thee." The solidarity of the human race has been definitely established. In old times the people of the next parish were regarded as strangers and foreigners, even if not always as natural enemies. The peasant could raise nearly all he needed for his simple life on his own little farm. This is changing; the world is coming to self-realization as a great social organism. "Whether one member suffereth, all the members suffer with it." When the first shells burst over the Servian capital, the report was heard in the Lancashire factories, the Australian banks, the mills of Alabama, and in all the markets of the world. Heavy as our tax burden is in the United States, Secretary Hoover says it is still less than one-half as great in proportion to our national productivity as that of the other states in the war. As a people we are getting our bearings in a world of perplexing economic adjustments. Both in matters of finance and trade, Great Britain is "coming back" in a wonderful way. But these will prove only temporary health-spots in a diseased body unless the rest of the world can be restored to economic and social health.

Prejudice and ill-will are largely the result of isolation. Savage tribes court it. Isaiah's cosmopolitanism saved his nation from political despair and spiritual collapse, and made him the first great world-evangelist. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth." It is only through international intercourse and friendship and coöperation that the human race can be perfected.

The spirit of good will makes for the good health of the entire body politic. "Whether one member is honored, all the members rejoice with it." When the nations are working together in the promotion of arts and crafts, of scientific discovery and useful invention, it adds greatly, not only to the capital of humanity, but to humanity itself. But when the nations are working in friendly rivalry, and with generous recognition of each other's good work, there be those that cherish the evil mind, and seek to make use of that competition to fire up the passions of jealousy and hostility—and that is monstrous and detestable.

The Reign of Good Will

Isolation, whether economic, intellectual, or religious, means impoverishment and endwarfment. The world has already become one great neighborhood, one mart. It is only waiting now to become one great brotherhood. Japan and China, America and Mexico, France and Germany, Chile and Tibet "belong" together as members of one body. To continue what Mr. W. R. Hearst calls the "patriotic fight for the historic policy of American independence" would mean faithlessness to America's own best interests. No nation is sufficient unto itself. No one nation is strong enough or good enough to dominate other nations. And no Ishmael-nation will any more dare oppose itself to the united will of those who wish to dwell together in unity. International-mindedness is the order of the day, the world has a mind for peace. Given this, the mechanism for peace will follow in due course. Economic pressure is one of the most potent of all the causes of war. This will be relieved when nations come to think together, to pool their intelligence in the interest of the common good. It is only good will that can bring economic peace and prosperity; and the only guaranty of universal and abiding good will is to be found in religion. "In that day shall there be an altar to Jehovah in the midst of the land; and the Egyptians shall worship with the Assyrians."⁴⁰ The great rival world powers are reconciled at one altar—the altar of the living

⁴⁰ Isa. 19 19, 23.

God. As in the Angels' Song, religion comes first and is the basis of all the rest. "Glory to God in the highest, and on earth peace to men of good will." Any conference based merely on economic grounds—the restriction of military expenditure for the relief of taxpayers, the expanding of foreign markets or increasing the gains of commerce—must inevitably fail in the establishment of permanent concord. History continually reminds us of the fatal looseness of a society that is built only upon considerations of trade or anything material. People held together only by commercial interests or greed of gain are apt to break loose at the first disaster. Good government rests ultimately upon the religious consciousness.⁴¹ The house may be swept and garnished, well-furnished and provisioned, a veritable Palace of the Nations, but if it be left empty, if conscience be not on guard, if the Spirit of God has departed, and good will is no more, then the spirit of greed will return and again take possession and will bring with it seven other spirits more evil than itself. Then comes pandemonium. God alone has the power to say to the war-spirit in man, "Come out of him, and enter no more into him."

Whatever else Arthur represents, he stands for the unifying principle in life and in the world.

"For many a petty king ere Arthur came
 Ruled in this isle, and ever waging war
 Each upon other, wasted all the land;
 And still from time to time the heathen host
 Swarm'd overseas, and harried what was left.
 And so there grew great tracts of wilderness,
 Wherein the beast was ever more and more,
 But man was less and less, till Arthur came."

War means wasted lands, economic loss. Arthur bound the knighthood-errant of his realm together by a vow of loyalty and service. For a time they were "all one will" to follow the king, as he followed Christ; they joined their forces, put their shields together, and through that strength he drew all the petty principdoms under him in one hegemony. There followed a season of peace and prosperity, the lusty

⁴¹ Note D. "Good Government," p. 238.

corn began to wave, the hum of industry to be heard in every valley, far and wide, and all the people to rejoice under his benignant reign.

"He drave
The heathen, after, slew the beast, and fell'd
The forest, letting in the sun, and made
Broad pathways for the hunter and the knight."

But sin soon entered, quickly spread, and spoiled the purpose of his life. Lust, jealousy, and treachery made a havoc of the realm, and even on Arthur fell confusion.

"The children born of sin are sword and fire,
Red ruin, and the breaking up of laws,
The craft of kindred and the godless hosts
Of heathen swarming o'er the Northern Sea." ⁴²

The Social Organism

Whatever tends to draw the realms together in a realization of their essential unity, helps in the right direction. The recognition of our economic interdependence thus helps in a measure. Theories which satisfied former generations have become utterly inadequate to our times. Idealism in politics, with its self-contentment, is broken. The egoistic life, narrowly and fatuously bent upon its own exclusive good, has become less possible in the modern world, and is being driven to recognize that men's lives and our national interests are all bound together. There is no longer any escape from "political entanglement." No nation can live for itself alone. All the peoples of the world have one economic destiny, a community of interests; and the nation that raises a Great Wall between itself and other nations ostracizes itself, and is in a fair way to die at last of inanition. A nation has no life, any more than an individual, except that which is social, nor can it realize its own purposes except in realizing the larger purposes of society. "If the ear shall say, I am not of the body; it is not therefore not of the body" (I Cor. 12 15, 16).

⁴²Tennyson, *Guinevere*.

Political Economy

There is no sphere where egoistic considerations and selfish interests conflict more strongly than in the economic sphere. And it augurs well for the future that even here the need of coöperation as against competition is being increasingly felt and its benefits more largely realized. The necessity for the interchange of commodities, however, constitutes a part only of the social problem to be solved before there can be universal concord. Nearly a century ago, Carlyle showed the necessity of something more radical and vital than the surface treatment offered by the political economists who "tell us how flannel jackets are exchanged for pork hams." There is a deeper unity than that which is expressed by the interchange of goods. Industrial movements and political changes are not simply matters of material gain, but affect the entire welfare of the society in which they are set and which is more important than either. And it is only through the proper adjustment of the deeper unities, moral and spiritual, that society can be placed on a secure and lasting foundation.⁴³

The Religious Consciousness

Baron Goto, the mayor of Tokyo, said truly that the question of world-peace is fundamentally a religious one. To use his own words, "We must believe in God." The wants which man first feels are animal wants, and for the supplying of these he will fight, if necessary. But later, the hunger of his soul awakens, the satisfaction of which comes not by fighting, but through coöperation in the distribution of spiritual blessings, which the more they are shared the more they are increased. There can be no selfish competition here. The Father's house is the children's home, where they all have "a sense of infinite dependence," and are all at one.

Science

In science we have another factor which has made large contributions in the interest of peace. Here we have one

⁴³ Note E. "Political Institutions," p. 238.

of the strongest bonds that hold together the modern intellectual world. Science knows nothing of nationalism in the narrow sense. The laws of physics, chemistry, and biology are the same in every zone; their interpretation will therefore eventually become the same the world over, as the facts of science are fixed and admit of but a single explanation, and all philosophies and creeds must adjust themselves accordingly in the end. The arts and sciences know no racial boundaries. With the economic interdependence resulting from commercial intercourse among nations has come inevitably intellectual as well as social interdependence. The nation hospitable to new ideas is ever the progressive nation. Witness the contrast in this respect between China and Japan, or between savage and civilized peoples. A nation that refuses, because of pride or prejudice, to use the discoveries, inventions, or improvements of any nation except its own, is quietly left behind in the march of civilization. Isolation spells desolation. As we look upon the nations now occupying the world's stage of action we see the meaning and significance of this principle. Inhospitality means superstition in religion, stagnation in business, and inefficiency in every realm.

One absolute condition of scientific progress is honesty of thought. New discoveries may disturb our preconceived ideas, but truth must be accepted at all costs. Death is the condition of a new and larger life in the intellectual and moral, as in the physical world. "He that loseth his life shall find it." Astrology may be superseded by pure astronomy, and the Ptolemaic by the Copernican system, but the stars remain. The Greek and Hindu cosmogonies become obsolete in the light of cosmic evolution, but the earth abideth for ever. Science is intolerant of prejudice, half-belief, or compromise. With truth, it is "trust me not at all or all in all," and this demand is as imperative in political as in physical science. The application of this principle to politics should therefore naturally lead to a better understanding between the nations, and a greater desire to co-operate for the common good. That is clearly the tendency of present-day thought, the evident trend of recent events. But a tendency may be thwarted in its course by

some malign influences, or it may not prove sufficiently strong to go all the way and bring to a happy consummation. Vivien may ply her artful wiles only too successfully on Merlin,

“The most famous man of all those times,
Merlin, who knew the range of all their arts,
Had built the king his havens, ships, and halls,
Was also bard, and knew the starry heavens;
The people call’d him Wizard.”

He then is “lost to life and use and name and fame.”

The Moral Sense

Science gives power; and the temptation inseparable from power is to use it. Give a boy a jack-knife, and he will want to use it; nor is he always very particular what he uses it on. In like manner, large armies and powerful navies constitute a menace to the peace of the world. In the turrets of the “Maryland” are eight guns, each of which fires a shell weighing 2100 pounds an extreme distance of over twenty miles. Guns of heavy charge and fearful accuracy have taken the place of the cross-bow and musket. There is the most urgent need therefore for a corresponding development of the moral sense, that will “turn human energies to the constructiveness of peace,” and arms factories into harvester works. On land and sea, in air and in water, mechanical and chemical devices have been developed for destructive purposes in a manner out of all proportion to the growth of control and sense of responsibility. And increase of knowledge without moral safeguards means increase of sorrow. The moral sense of the world has not kept pace with knowledge. But if we are to have international peace, we must have an international code of laws.

A Moral Fallacy

A nation’s conscience always lags behind that of the individuals composing it. But a more surprising thing is that even among Christian people it seems to have been

assumed that there is one moral code for the individual and another for the nation; and the acceptance of a double standard has caused much confusion. The Decalogue was not meant solely for private consumption, although Israel was often led into thinking so. The law that regulates individual life is the law for the nation, and for all the nations. And if the moral law which is admitted in the relations of man and man is not to be carried up into the life of nations, the relation of State and State, then there is no moral code which can be invoked for the regulation of international affairs.

This is the momentous question that confronts us today. The sense of right may be strong and alert in personal affairs, but not in social and corporate relations. We do as corporations and nations what we would scorn to do as individuals. But nations have no more right than individuals to murder, steal, or covet. When two men come to blows, we feel that they are degrading themselves; reason and conscience, the distinctive qualities of human beings, have been dethroned. And between enlightened, moral nations there is no occasion for governments to resort to force.

An International Moral Code

With the growing sense of our economic and intellectual interdependence, we need to emphasize the absoluteness of moral distinctions—the authoritative rightness of right, the absolute wrongness of wrong—and our moral interdependence. Moral law does not change with the change of venue. The blessedness of the meek and of the peacemaker is independent of latitude or longitude, of race or color. The great statesmen of today are thinking and planning in terms of a “world conscience.” And a world conscience is indeed in process of development, and the need of an international code of morals is being increasingly felt. Commerce itself cannot thrive without a recognition of common moral laws binding upon all nations. The world’s hope lies in the growth of an international conscience. That is the goal to which we are moving; and it is drawing perceptibly nearer. Which of the nations is vying today for the dis-

tion of having shocked the conscience of the world by starting the last great war? Not one of them is willing to assume the responsibility. They say protestingly, "We didn't know it was loaded!" Which of them is not anxious to justify itself before the bar of humanity for the part they took in it? We see what that war did besides inflicting untold suffering on thousands of homes, wrecking millions of lives, and weakening nations for generations. It produced chants of hate instead of hymns of love. It touched the very nerve of faith. It shook the pillars and foundations of civilization. It paralyzed the world with fear. But it also did something else. It stripped war of all glory and bedazzlement. It gave the lie to Nietzscheism. It condemned selfishness as the supreme curse of the earth. It quickened the moral sense of the world. Opportunism, chauvinism, treachery, and secret diplomacy have grown more than ever repellent. Moral rights are replacing "scientific frontiers." An international court of justice has become the popular demand of the day.

In times past, both among nations and individuals, the economic motive has been dominant. Seldom in any nation have moral considerations proved strong enough to prevent war when economic interests demanded aggression. The scientific spirit will lead to a clearer understanding of world conditions and to a recognition of the need for coöperation. A quickened moral sense, an enlightened conscience, will dictate a new standard of life, a higher law of morality. But unless religion furnish a new moral dynamic, the new law will become a dead letter. Both the scientific spirit and our moral convictions need to be energized by a spiritual motive which only religion can supply. And "religion," in the words of Kant, "is the recognition of our duties as Divine commandments" (although Kant erred in making the feeling of obligation the whole of the moral life). The highest morality waits upon the sanctions and inspirations of a great religious faith, which touches the springs of life and controls the inmost thoughts and intents of the heart.

Surface Christianity

We have seen that morality has no sanctions save in the inherently religious nature of man.⁴⁴ The ancient pagan morality—*mores*—simply meant the observance of the customs, traditions, and usages of society. And that is still the popular conception of morality. A man who is free from vice, true to his word, pays his debts, never swears, says "Good morning" to his neighbors, passes for a moral man. That conception satisfied the Greeks and Romans and Pharisees, but falls far short of the Christian idea. Between morals and morality there is a very radical difference. The moral man generally approves of the whole Ten Commandments, avoids all scrapes, has no faults worth naming. He insists on his rights; thinks people are foolish to do anything that needs forgiveness. He defies the law by keeping it. He fancies he has said his prayers when he calls church people "fanatics," and given in the collection when he has paid his taxes. He may even go to church himself, for, say what you will, the church is an asset in any community. The amiable young man in the Bible story claimed that he had "kept all of the commandments from his youth up." He had not kept one of them, save in the poverty of the letter. Jesus said he lacked "one thing"; but that one thing was everything. He lacked ideals. His little world had no sky; his life no outlook upon the infinite. He loved "things," and lived for self. Some good he doubtless did; some virtues he cultivated. But Jesus said, "Be ye perfect." We must not pick and choose among the moralities. The Gentiles do that. "Be ye perfect, even as your heavenly Father is perfect." The moral ideal belongs to the realm of the infinite, and is therefore in its very nature progressive. Goodness consists not in the observance of customs or ritual but in the imitation of God, in the continued, unceasing effort to become better. Morals are simply surface Christianity, the veneer of civilization; morality is the life of God in the heart of man. Ethics therefore cannot be static, but must be dynamic, and rise higher with every new development of society.

⁴⁴ See p. 30.

"Follow you the star that lights a desert pathway, yours or mine,
Forward, till you see the highest human nature is divine." ⁴⁵

The Christian Ethic

The three dominant notes of Christian ethics are, its absoluteness, its inwardness, and its universality. As long as nations have different moral codes,—some of them based on ignorance, social convenience, or political expediency, wars will continue. It is only in the application of the ethic of Jesus to economic problems and political situations that peace will be found. Man's ethical nature is deep, and its possibilities infinite; and in the deeper things of life and the spirit we are all one. Non-Christian nations are responding wonderfully to Christian ideals. "Society is complex, and so far from being an external concatenation of independent individualities, its filaments are organic and its roots penetrate to the inner soul of all its members. God is immanent in the world." ⁴⁶ Deep in men's hearts is the question of questions, man's relation to God. The religious consciousness is universal, and finds varied expression according to the degree of enlightenment and culture. It is a true saying that when the first missionaries land on any shore they find that Christ was already there. The true light—the Divine Logos—has its witness in every heart. And as the light grows, men learn that life means more than appetite, passion, or pleasure, and that duty is the "stern daughter of the voice of God." The sanctions of duty shrink unless we conceive of the categorical imperative "ought" as the expression of a loving, intelligent will outside of ourselves and yet immanent in us. Faith in God, when real and vital, must determine the whole bent of mind, must tone and color the entire activity. Here, then, in the universal consciousness of God we have the promise and pledge of the final conscious unity of the human race.

"All thoughts that mould the age begin
Deep down within the primitive soul." ⁴⁷

⁴⁵ Tennyson, *Locksley Hall Sixty Years After*.

⁴⁶ Henry Jones, *Idealism as a Practical Creed*, p. 209.

⁴⁷ Lowell, *An Incident in a Railroad Car*.

While, however, it is the true God who reveals himself among all nations,⁴⁸ man's apprehension of God at different stages of his own development not only varies but is liable to gross misconception.

The coming together of the adherents of the Christian and ethnic religions around one table for the discussion of world problems was in itself significant of the spirit of the new age. There are great ideals which are common to all great religions. Christianity embodies them all, without any admixture of error such as they all contain, and it also supplies the dynamic power which is wanting in all other religions. Hence the supreme opportunity which now presents itself to Christian countries of impressing their ideals upon the mind and heart and conscience of the world; of setting up an altar to Jehovah in the midst of the land; of demonstrating the unity of our complex modern civilization, the insanity of a narrow, mercenary, belligerent spirit, and the glory of service in the remaking of a shattered world order. Oriental leaders are realizing the fact that their systems of morals are not equal to the strain involved in the new industrial civilization. Dr. H. E. Fosdick says that "the East is borrowing everything that it can get from the West; and, whether it wants to or not, slowly but surely it is borrowing Christianity." More and more, they are entertaining Christian ideals unawares. And Christian nations also are realizing as never before that Christianity holds the secret of life both for the individual and the State, and the absolute need for the uncompromising application of Christian ethics to all human affairs as the world's only hope. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Christianity, in its broader sense, as a religion of the spirit, is the only panacea for the world's ills, and is more than all-sufficient. And without the redemptive forces at work which brought Christ to earth, peace is no peace, and all preaching of it is vain. We must return to the dominant uniting force of a mighty love and the eternal spirit of sacrifice.⁴⁹

The ethic of Jesus is *absolute*, authoritative, inhering in

⁴⁸ Acts 10 35; 14 17; 17 27.

⁴⁹ Heb. 9 14.

the very nature of things, admitting of no compromise or subterfuge or temporizing. It is *inward* and vital, a thing of the spirit, not of the letter. It is not a ritual, but a life. It does not promulgate commandments and edicts; it investigates motive and accentuates principle. I have said of our own army engaged in the last war that its strength was within itself, and consisted not in numbers, or munitions of war, or any outward command, but in its consciousness of right, of the justice of its cause, even as of Sir Galahad it was said that

"His strength was as the strength of ten,
Because his heart was pure."

It is *universal*, both in its demand and in its appeal. In it, as a reflex of the will of God, we have the only available power for the reconstruction of a war-torn, fear-stricken world, and the preservation of the peace of mankind. Its adoption would provide the fundamental basis for a world-wide political unit, one great family of all the nations. And with the coming of the new world-life the necessity of a universal standard of ethics is beginning to be felt.

The trouble with nominally Christian nations is that while their ideals have been professedly Christian they were quite devoid of ethical content. They have built churches in the name of the crucified Christ, while at the same time they have been preparing for mutual destruction, thus trying to build a Christian civilization upon an un-Christian foundation, the assumption that might makes right. Germany, France, England, Austria, Russia, have all been envious of one another's prosperity, coveted one another's possessions, misjudged one another's motives, and plotted against one another's advancement. Philosophers like Nietzsche and Eucken and Haeckel, historians like Treitschke and Harnack, theologians like Strauss and Gregory, soldiers like Von Bernhardi and Frobenius—Christian and non-Christian—have joined in proclaiming the divinity of physical force.

From this doctrine there has come about a strong revulsion. We see that ideas, not brute force, rule the world.

"Large elements in order brought,
And tracts of calm from tempest made,
And world-wide fluctuation sway'd
In vassal tides that follow'd thought." ⁵⁰

The organized use of force will continue as long as it may be necessary to prevent its indiscriminate use by lawless individuals and unscrupulous nations. As Admiral Mahan says, "The function of force is to give moral ideas a chance to work." But the public opinion of mankind today is against war; and yet there is much bitterness, hatred, and suspicion, and quick mines may explode at any time, unless spiritual forces are set at work to prevent it. "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations" (Ps. 67 1, 2 A.V.).

One Father

The world's one need is the reassertion and exemplification of Christian principles by Christian peoples to overcome the racial, national, and class strife in it. "Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother?" ⁵¹ It is a Christian doctrine that God "hath made of one every nation of men to dwell on all the face of the earth." ⁵² The God of humanity has no pampered children, no favorite Josephs, on His hearth. ⁵³ "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith Jehovah. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?" ⁵⁴ Israel and Judah would be judged for their sins by the same moral law by which God judged other nations, with the difference that the greater light which they had enjoyed and the professions they had made only aggravated their crime and increased their punishment. In a Christian world

⁵⁰ *In Memoriam*, 112.

⁵¹ Mal. 2 10.

⁵² Note F. "Races," p. 238.

⁵³ Cf. Amos 1; 2.

⁵⁴ Amos 9 7.

"there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman."⁵⁵ The idea of racial or national superiority is alien to the gospel. Christ belongs in all that He is to all men. The attempt to foster racial or national or class prejudice is foreign to the spirit of Christ.

Patriotism and Humanity

It may be true that Western nations cannot afford to alienate each other in view of the growing power and self-consciousness of oriental races. The "Yellow Peril" may not be wholly fictitious or imaginary. For many centuries the white race has been supreme in power. That supremacy today is threatened. Through the World War the weapons of war have been given into the hands of the dark-skinned races, who far outnumber the white. If therefore the Christian peoples continue to pour the evils of their civilization upon the barbarian, and unless trust and justice and love supplant suspicion, wrong, and hatred, then, as God liveth, our modern delinquent civilization will bring upon itself a worse judgment than that which brought low the Christian Empire of Europe before the savage barbarians of the North.

Even as precautionary measures it is best "to do justly, and to love mercy, and to walk humbly with God." But above all, the application of the Christian ethic—the spirit of justice and the law of love—will link the scattered nations together in one living organism, with every member in the corporate body functioning and contributing to the good of the whole. Between nationality and humanity there is no necessary antagonism. "Nationality and humanity are equally sacred," Mazzini said. "To forget humanity is to suppress the aim of our labors; to cancel the nation is to suppress the instrument by which to achieve the aim." The logical consequence of the unity of nature in the human race is that of a common aim, a collective solidarity, a common effort and a common movement, with sympathy and alliance as its result. As members of the

⁵⁵ Col. 3 11.

great human family, sharing the life of all, it is incumbent upon all nations to share in the service and communicate something of their life to all. A neutral, passive, selfish part is unworthy of a great people. Hence the general satisfaction felt among all the better elements throughout the world when at last the United States took her rightful place among the nations at the Washington council. Fifty nations were already banded together in the desire and purpose to put an end to war. America was the only obstacle to world union. Let it be granted that there was some measure of reason in her aloofness. But let it also be henceforth remembered "that the charter of a nation's liberties is an article of the charter of humanity, and that they alone deserve that charter who are ready to conquer or die for all humanity."⁵⁶

Pseudo-Patriotism

There is a spurious nationalism, a petty, pusillanimous patriotism that is full of peril. "What is patriotism?" asked a Washington school-teacher during the Spanish-American War. "Killing Spaniards," was the reply.⁵⁷ Chief Justice Roger B. Taney said, in 1857, "They (the blacks) have no rights which the white man is bound to respect."⁵⁸ "Our country! In her intercourse with foreign nations may she be always in the right; but our country, right or wrong," said Stephen Decatur.⁵⁹ That is not nationalism: that is diabolism. But that is too often the kind of perverted patriotism that is taught in our schools, encouraged by a sensational press, and glorified in moving pictures. There is a true and pure patriotism that contributes to, and rejoices in, the material well-being, moral greatness, and spiritual influence of one's own country,—a beautiful, strong, divine sentiment. It finds its best expression in the desire and effort to carry forward the best traditions of one's own nation and to enhance its prestige. It breathes in the Hebrew exile's plaint, "By the rivers of

⁵⁶ Mazzini, *Faith and the Future*.

⁵⁷ *Fifth Congress: National Federation of Religious Liberals* (Report).

⁵⁸ *The Dred Scott Case* (Howard Rep. 19, p. 407).

⁵⁹ *Toast given at Norfolk, April, 1816*.

Babylon, there we sat down, yea, we wept, when we remembered Zion;" and in the Savior's lamentation over Jerusalem, when His tears fell and His heart broke as He beheld the city. It constituted the very strength of the three-fold temptation which assailed Him at the beginning of His public ministry—the temptation to sink the Saviour in the patriot. The divinity of such a passion needs no argument, calls for no apology.

There is a degenerate type of patriotism which affects unconcern for all the rest of the world; and there is also a pseudo-philanthropy which affects an equal and impartial interest in, and affection for, everybody. The world has little regard for either. The maudlin "I-love-everybody" sentimentalism that is spread over so vast and vague an area, and is so attenuated as to have no particular application, local habitation, or even a proper name, is very far removed indeed from that true philanthropy which is born of patriotism, and which leads to the appreciation of the good in all nations. Patriotism means a grateful, appreciative, but not selfish love of one's own people. "Above all nations is humanity," as Plato said. Philanthropy means the love of all men—even of our supposed enemies—not as an idle sentiment, but as an active principle.

National Autonomy

Every nation must be free to live its own life,—to develop and realize itself along the lines of its own individuality. The only limit to this freedom is that it shall not impair the like freedom of others. Political liberty for the State means freedom from the dictation of arbitrary authority, or the sway of other nations by force, and the right to share in the making of international laws.⁶⁰ The enlightened conscience of the world will be for war rather than for a peace which sacrifices freedom. Neither the world, the State, nor the individual can "endure permanently half slave and half free." The only hope for world peace is in the recognition of the independence and self-determination of nationalities, whether great or small. The attempt to coerce the

⁶⁰ See Ramsay Muir, *Nationalism and Internationalism*.

soul of Armenia is an object-lesson to the world. Japan has shown a wonderful capacity to assimilate the ways of the Western nations without change in what is the essence of Japan. "Jewish history," Rabbi Blau says, "is one long attempt—non-combative, non-resistant—at having the world accept Jewish individuality. . . . This group-pride, this heroic self-assertion, is strongly developed in the Jewish people. It has been the one sustaining force in its precarious existence." Difference in the course of development should not diminish the admiration which different nations feel for one another. For as "all the members of the body have not the same office," so has every nation its own peculiar gift to contribute and service to render to the world. In the best regulated world each race and nation will still create its own culture, its own psychology, its own specific moral discipline. What the world needs is individuality in coöperation.

So long as nations regard one another as being in each other's way, there will be trouble. And so long as the strong nation thinks that its superior strength constitutes its right to dominate, there will be war. But "the race is not to the swift, nor the battle to the strong." God is not always on the side of the strongest battalions, as Napoleon vainly thought. The resources of civilization are not the strongest forces in the universe. Napoleon's own history is a good illustration of that. So is the history of the Spanish Armada, and a hundred others.

The Law of Survival

"Though in the struggle between individuals of the same kind the strong often succeed while the weak perish, yet in the long course of time, and in the general trend of evolution, this is not true; the weak that were adapted to rapid change have often actually replaced the strong but more sluggish. It is the nervous system, the qualities of the mind, memory, intelligence, judgment, which have been selected. 'Might is right' is not in reality the law of evolution. It is intelligence and, in the later stages, foresight and mutual helpfulness which have given survival.

"The struggle of man with man, of race with race, of country

with country, does not lead the human species onward and upward. It is in reality man's struggle with the environment which carries him on always to a larger life. Just in proportion as he succeeds and struggles he wins his freedom; he becomes a man, whose spirit cannot be daunted. The spirit within him becomes free. It is victory over our own flesh which is desirable, not over our fellow men. That is the lesson of evolution."⁶¹

As with the individual, so with the nation. "Blessed are the meek: for they shall inherit the earth."

The Militarist Fallacy

"War," says Von Bernhardt, "is a good thing in itself. All advance is founded upon struggle." That is now seen in the light of history and science to have been a popular fallacy, and his own country has afforded the latest illustration of it. Biology is demonstrating more and more clearly the truth that coöperation and not combat is the primary law of life. Every step in the evolution of life, from monera to men, from almost imperceptible and structureless nuclei of protoplasm to the most complex animal and human societies, is the result of coöperation on the part of smaller units of matter and energy to form larger units. The law of survival is diametrically opposed to the law of the jungle—"the longest paw, the strongest jaw." Selfishness destroyed the megatherium and the mastodon. It is only as individuals, whether they be cells or plants or insects or animals or human beings, have learned to live together, and work together, that they have proved their right to survive. They have become most efficient as they became most serviceable. Destructive competition has played an inconstant, subsidiary rôle, along with other forces, in the primary stages of evolution. But with advancing knowledge it has been found that successful struggle for existence must be coöperative. The law of human brotherhood—"to consider one another, to provoke unto love and good works"—is that which builds up the family, the tribe, the nation, and is the only guarantee of perpetuity and world-union.

⁶¹ Albert P. Mathews, *Yale Review*, January, 1922, pp. 351, 352.

The Beatitudes

It is not only in the interchange of commodities and general economic gains that the benefits of coöperation are seen. It brings about intercourse and interchanges of another kind, and fosters a sense of mutual responsibility in many ways. It humanizes commerce and communicates social and spiritual as well as political impulses from nation to nation. The ten-year naval holiday has suggested to European statesmen the idea of a ten-year military truce, with partial land disarmament. Such intercourse inspires a generous rivalry in well-doing, a healthy ambition to lead in useful production, in the arts, in scientific and literary attainments, and in morals. It justifies the wisdom of the Beatitudes. It exalts the Golden Rule. It promotes good will. It makes the path of duty a path of peace and a way of pleasantness. Confidence begets confidence, and a passion for our neighbor's happiness adds to our own.

It was an interesting moment

"When first the question rose
About the founding of a Table Round,
That was to be, for love of God and men
And noble deeds, the flowers of all the world.
And each incited each to noble deeds." ⁶²

The Wealth of Nations

In the modern world there is less chance than ever for the nation whose ideals are exclusive and whose spirit is selfish. The greatness of a nation is determined by its service to the world; nor is that service measured by merely material standards. "A nation's uses are immortal," even as a nation's real wealth is chiefly spiritual. There is no mistake more fundamental than to conceive of material prosperity as the great end of the State, or to ignore the law of justice, love, and service in the pursuit and development of its interests. With a ring of irony in his voice, a great teacher once spoke of a time to come when a man

⁶² *Merlin and Vivien.*

would be "more rare (more precious) than fine gold, even a man than the pure gold of Ophir."⁶³ A nation's life, like that of the individuals composing it, "consisteth not in the abundance of the things that it possesseth,"⁶⁴ but rather in the things—the ideals and passions—by which it is possessed. Music, art, science, literature, and religion—is there anything else?—are the product and the possession of the entire human race, and are the true measure of a nation's greatness. Governments and political bodies have vitality only as they meet the practical needs of life and minister to its moral health. The motive-power of the highest development is to be found in ethical ideas—in rectitude, honor, love, service—and the greatest nation will be the servant of all. Selfish competition repels and antagonizes; unselfish service forms a sacramental bond.

"I likewise thought perhaps,
That service done so graciously would bind
The two together; fain I would the two
Should love each other."⁶⁵

Service is the standard of life. The highest incentive to service is love; the truest evidence of love is service (John 21 15-17). And love is, too, in turn, of service the richest reward (John 14 21).

The Ideal Nation

The ideal nation is called "the servant of Jehovah," whose high mission it was to turn the combative energies of men from blood-stained battlefields to the war with ignorance and sin and poverty and disease and death, and to the winning of all the nations into the kingdom of God. Israel of the Old Testament and the Church of the New, were called and commissioned to lead the nations in the worship of God and in the service of man, for the two are inseparable (Cf. Isa. 49 6 and Acts 13 47). "Behold, My servant, whom I uphold; My chosen, in whom My soul delighteth: I have put My spirit upon him; he will bring forth justice to the

⁶³ Isa. 13 12.

⁶⁴ Luke 12 15.

⁶⁵ *Geraint and Enid*.

nations. . . . He shall make the right to go forth according to the truth. He will not fail nor be discouraged, till he have set the right in the earth; and for his teaching the Isles are waiting" (Isa. 42 1-4). Israel's sense of duty to all humanity was just the conscience of God's universal sovereignty. Israel had the conviction of God's claim over all men and the vision of His universal rule, while as yet she lacked in the sense and fulfilment of her own duty to all mankind.

The Religion of Service

There are those who seem to think that the service of man is all the religion that is necessary,—that the springs of all goodness and the impulse to all service are within humanity itself. History is the best answer to that. When Damascus cuts itself off from the snow of Lebanon and the cold waters of el-Barada, and trusts to its own broken cisterns, its fertile plain and its radiant gardens and orchards will soon wither and become a perpetual hissing. Every passer-by will shake his head. The Comtist "Humanity" "that opposeth and exalteth itself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God," saying, "I am, and there is none else beside me," is destined to share the tragic fate of Dagon.⁶⁶ Nothing but the Infinite can fulfil our infinite needs. No ship can sail by the light of its own lamps alone; and humanity without God is helpless.

That the best service of God is to be found in the service of man is one of those half-truths which is as dangerous as it is fascinating. It owes its origin partly to a misinterpretation of certain biblical passages, such as Isa. 58, Jer. 7 1-7, 22, Matth. 23 31-46, James 1 27—where "religion" is the equivalent of "ritual" and 1 John 3 17; 4 20. Some Christian poets also seem to have unwittingly committed themselves to the same mistaken idea, as e. g.,

"He prayeth best who loveth best
All things both great and small."

"Let thy good deeds be thy prayer to thy God."

⁶⁶ 2 Thess. 2 4; Isa. 47 8, 10; 1 Sam. 5 1-5.

We find, however, that Isaiah, Jeremiah, Matthew, James, and John were only protesting against the type of worship that is divorced from service, the formal religion which exhausts itself in barren expressions of devotion and praise, even as Jesus also often protested (Matth. 7 21; 23 14, 23). The love and service of man are the true flower of the religious life, but they must have their roots in the love of God. "We love, because he first loved us." There we have the one unfailing source and inspiration of universal service. Any other conception of religion would lead to the arbitrary elimination of the weaker and poorer elements in society, as of no use to the commonwealth as a whole. We should soon have a society without pity or patience. Even Plato's ideal city did not rise above that. "The offspring of the inferior parents, or of the better when they chance to be deformed, the proper officers will conceal in some mysterious, unknown place."⁶⁷ But Jesus said, "It is not the will of your Father who is in heaven, that one of these little ones should perish," whether they be deformed infants, undeveloped adults, or just beginners in the Christian life.

The Christian Dynamic

To love and serve these is our high privilege, and for such service a godless humanism and a Christless socialism are alike inadequate. By its divinization of man and its humanization of God, Christianity supplies the necessary dynamic. The Church of God, whose "priests are all God's faithful sons," is the power-house of all true philanthropy, for Christianity effects a complete vital transformation of all our motives and of all our standards of values. Christian habits, customs, and institutions may survive the loss of faith and of the Christian motive for a time. Even a locomotive will run some distance by its own momentum after the steam is shut off. The effect of religious training and tradition and the power of environment may not be obliterated immediately. But to depart from God, to deny the Christian faith, is to cut ourselves off from the

⁶⁷ Plato, *The Ideal State*.

base of supplies. "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. . . . If a man abide not in me, he is cast forth as a branch, and is withered." What sustained Christ himself in His life of service and self-sacrifice was the thought that He was doing His Father's will. Social morality, political liberty, and philanthropic passion, all have their roots in religion, in man's responsibility to God and in God's love for man. After all, the interests of the inner life belong to all of us, and it is only through the safeguarding of these that competition, strife, and war will give place to love, joy, and peace, which are the fruit of the Spirit. Truth, justice, sympathy, and good will are more than simply expedient courses of action. They inhere in the very nature of God, and are therefore absolute and immutable conditions of well-being.

The "Balance of Power" Policy

The times call for the leadership of men of heroic spiritual vision, who will instruct the world in the business of capitalizing the positive and constructive forces in human relationships, rather than continue to capitalize envy, suspicion, and a short-sighted policy of self-interest,—the negative, destructive forces which mean perpetual conflict and war. We need to learn that unarmed confidence, based on the innate morality of human nature, rooted in God, is mightier than armed distrust. All other schemes and policies yet tried have failed in establishing peace among the nations. The attempt to maintain peace through a balance of power and political alliances has almost always led to worse confusion and to war. All the ancient empires tried it—Egypt, Babylonia, Assyria, Syria, Media, Persia, Lydia, Carthage, Phenicia, Greece, and Rome—and disappeared one after another. This was the policy of Europe before the war, the policy of two armed camps, "proof positive," one writer said, "that Europe had never accepted Christianity as its religion." Such a situation was charged with TNT elements: hence the conflagration of 1914. The "balance of power" policy prevented the great European powers from

fulfilling their solemn pledge under the treaty of Berlin to see that the Christian populations of Macedonia and Thrace were treated with justice. They were weakened morally through jealousies and mutual fear, in spite and because of their great armaments. All this failure has often been charged against Christianity; but as G. K. Chesterton says, "Christianity has not been tried and found wanting; it has been found difficult and not tried." This artificial balance mechanism of military power, which has been thought indispensable in human affairs, must pass away when men come to live by understanding rather than by passion. If great armies and navies have any use at all, it is for the restraining of tyrants, the curbing of bandit nations, the safeguarding of human values, the protection of the helpless, and not for providing a livelihood for able-bodied men who pass the time in idly singing, "We are sitting, with our knitting, on the twelve inch guns!"

The world seems now in a mood to try alliances based on the will to unity and peace rather than military alliances for purposes of war. G. Bernard Shaw quotes the Irish editor, George Russell, as saying that "the only person who comes out of the Great War with any intellectual credit is Jesus Christ," inasmuch as all the combatants would have been much "better off" if they had not resisted the invader or engaged in the war. And Shaw goes on to ask, "What is the use of victories that land you in all the destitution of defeat?" We might, however, remind Mr. Shaw that spiritual destitution, moral bankruptcy, and the failure to stand up for the inalienable rights of man would be much worse than any material loss or physical suffering. It was said of Pythagoras of Rhegium that he could express, by means of his statues, physical pain, but not moral grief. The expression of moral character, however, is of greater consequence than the cost in money or the loss in lives. Who would want to live in a world without a conscience? Or what should it profit a nation to gain the whole world and lose its own soul?

What the world needs is a change of heart,—a change of motives and passions as well as of mental habits and political traditions.

"The difference between barbarism and civilization is a difference in the spiritual element. Even when civilization gets to a certain point, as we have it now, it can remain steadfast only as we pour religion into it. Civilization makes no progress until spirituality makes a jump, and then civilization moves to catch up. That is what the labor situation is waiting to do. When there is an increase of spirituality among all groups, then there will be another great development in the labor movement, but not until then. No reforms can be forced through and be permanent. We can develop only as we coöperate with the Spirit of God."⁶⁸

A New Humanity

The root evil of all the trouble in high classes and in low, that threatens governments and endangers democracy itself, is the uncured selfishness of men. Christ is the creator of a new humanity, and in the rebirth of the human race, the passing out of selfishness into love, out of social strife into social service, is the only hope of the world. Mankind, ever changing its habits and not its passions; civilization, ever changing its form and not its nature, will never succeed in realizing its own best ideals. All history emphasizes the absolute imperativeness of a change in the mind of the world (the Synoptic "repentance"—*metánoia*—the Johanne "new birth"), manifesting itself in a will to peace and to unity no less than to power. For the greater good of the world, and for putting a final end to war, there must come not only a reassessment of political methods and institutions,—politics is not enough, and "patriotism," said Edith Cavell, "is not enough"—but there must also come a revolution in that deeper region where dwell the passions and sentiments which control the world.⁶⁹

Christ's greatest contribution to human thought was the revelation of the Fatherhood of God. His most revolutionary doctrine, the brotherhood of man, was the natural corollary of this. Man is not the enemy of man. Suspicion and retaliation are not the laws of life. "All ye are brethren," "World brotherhood is the logical outcome of the Saviourhood of Jesus Christ," and on no other founda-

⁶⁸ Roger W. Babson, *Religion and Business*.

⁶⁹ James 3 14-4 12.

tion can we hope to build a new and permanent international order. To think that it can be established by force of arms or considerations of political expediency would be to repudiate the whole Christian revelation of God, and every spiritual interpretation of life. There is good prospect today of a new fraternity of nations based on righteousness and a deeper comprehension of the teachings of Christ. M. Viviani, the Frenchman, said it was moral force that was needed to make the Washington Conference a success. The sense of this is beginning to penetrate the mind even of those who do not accept the Christian view of the world. Italian thinkers, such as Prezzolini and Jahier, emphasize the need of a religious movement, as distinguished from political efforts, for a better world.

Christian influence is largely responsible for the progress made at the Conference. Dr. Sao K. A. Sze, Chinese Minister to the United States, said, "The churches have done a great deal for China and the Chinese people. Of the three principal delegates sent to the Washington Conference, Dr. Wang, who is a Christian, Dr. Koo, and myself have attended St. John's College at Shanghai, an institution maintained and managed by American missionaries." Prince Tokugawa, the most influential member of the Japanese Delegation at Washington, has often referred to the prayer meeting held by the Congregational women of Brookline, Mass., in 1829, when the first money was raised for the American Board for work in his country, as a factor in bringing Japan to her present world position. "The task of the Conference," he said, "is religious. I think I can say this without irreverence, because the Conference is organized on an exalted plane, and is animated with high ideals." Viscount Okabe, ex-Minister of Education, Viscount Torii, Major General Kajizuka, and a large number of Government officials, professors, and professional men are members of Christian Churches in Japan. Recent events which have brought China and Japan and other countries of the East into close relations with the Christian Powers have afforded the latter an unprecedented opportunity of exemplifying and adorning the doctrines which they profess. The same may be said of the late division of much of

Africa and Asia among the same powers. It is a great opportunity for surely though insensibly influencing and moulding the thought of the world. Herr Rade, of Germany, has directed attention to the relation of the missionary spirit to international amity. Humanitarian principles are first practically realized in carrying the gospel of love and brotherhood to men of every tribe and nation, and Christian principle is thus prevented from evaporating into mere sentiment. Christian forces and influences are at work in a way that warrants our faith that some day Christian principles will be universally accepted. And the evangelization of the world means the internationalization and unity of the world. It is our belief that the religious dynamic now at work in human society will in the long run not only rejuvenate Christianity, but secure the unification of the nations of the earth on a spiritual basis. Nothing less and nothing else than this will stop war.

The Outlawry of War

While the failure of the Washington Conference to deal with chemical means of warfare or even to limit submarine building is to be regretted, it has become perfectly evident that to limit armaments and to make rules for the control of dastardly weapons will not secure peace, and that as Mr. Hughes said, the only way to end war is to *end* it. In the rush and emergency of war, "gentlemen's agreements" on the conduct of organized murder are very apt to be forgotten. In a civilized world, war should be declared an outlaw. It is only a conviction of its sinfulness that can bring it to a perpetual end. Otherwise imperial Powers will still strive ruthlessly for mastery; the capitalists and the proletariat will still marshal their forces in a merciless struggle. Whatever can be used for destruction will be so used by the least scrupulous power, and that will inevitably lead to retaliation.

It is a strange reflection on modern civilization that war between nations has always been, and is now, perfectly legal. The Kaiser was violating no recognized law by declaring war in 1914. He could only be indicted for "illegal acts"

committed within the war. Public opinion might declare a war to be unjust or lawless, but there would be no authoritative law court before which the makers of war would have to answer for it. And yet in our closely interdependent present-day civilization, with its highly developed instruments of destruction, the appeal to force jeopardizes the very life of that civilization. We have just learned that, no matter who wins, in war everybody loses. It has become intolerable and unthinkable, and should be forever outlawed. Ten millions of the world's young men slain in the last war; thirty millions of non-combatants killed by hunger, famine, and disease; \$186,000,000,000 spent on the awful carnage! And who can doubt that the next war, if it ever happened, would be even worse than any yet seen? "The issue before the world is Utopia or Hell." If any scheme can be advanced that will in any degree tend toward the elimination of this wholesale slaughter, then surely it follows that the coöperation of Christian nations, though it means some sacrifice of prejudice and feeling—"even that most difficult sacrifice, the sacrifice of party spirit"⁷⁰—may fairly be asked for its support. In the last resort the issue rests with the people. World peace will not be established by governments. Just as soon as the great mass of people get sufficiently ashamed of war, disgusted with war, determined not to go to war, then our practical statesmen will find another way of settling international difficulties. And in case of any reluctance or temporizing, they can be told, "You can be excused. You are no longer our representatives."

It is a pleasing and hopeful sign, therefore, that there has been established "An American Committee for the Outlawry of War," of which a Chicago lawyer, Mr. Salmon O. Levinson, is the chairman. Its object is to advocate an orderly legal procedure by which the nations can settle their disputes, and to make war between nations a public crime under an international code of law. The plan itself was drawn up by Mr. Levinson in collaboration with the late Senator Knox, former Secretary of State, and its essence

⁷⁰ T. H. Green, *Address to the Wesleyan Literary Society of Oxford* (1882).

was incorporated in a constructive program of peace formulated in 1919. It provides for the codification of international law by a conference which will declare war a public crime, and create an international court with affirmative jurisdiction to whose judgments nations will submit, as the States of our Union now submit to the decisions of the Supreme Court. Armaments shall be reduced to the lowest point consistent with domestic safety and international requirements, and yearly reports thereon shall be verified by authorized committees. The doctrines of military necessity, retaliation, and reprisal shall be eliminated. The international court must be given adequate power to enforce its judgments against recalcitrant nations. Neither the League of Nations nor any other association of nations can effectively meet the situation without such a codification and such a court. "Rules of humanized warfare" became "scraps of paper" on both sides in the late war. The duty of the world is to make war illegal, to make it disgraceful, to unmask it, and to declare it in law what it is in fact,—the most heinous sin against God, the most colossal crime against humanity.

The Moral Element in War

Until the sinfulness, the criminality of war as organized murder has sunk into the moral consciousness of the world, nothing can stop it. For until then, wars will be simply events, unrelated to any standard of duty, neither good nor evil in themselves, and contributing nothing to the moral experience and education of the world. They will just be regarded as fortunate or unfortunate, expedient or inexpedient, but not connected in the human mind with the world of reality, nor considered as factors in a social order guided by the notion of end or ought. But wars are not simply events; they are actions, with a moral significance, and only as they are seen to be violations of the law of God and humanity will they come to an end. No other forbidding aspect of war will ever cause wars to cease.

The emotional appeal, based on the brutality of war, has not availed.

“ ‘Orderly, hold the light,
 You can lay him down on the table: so.
 Easily—gently! Thanks—you may go!’
 And it’s *War*, but the part that is not for show.” ⁷¹

That is pathetic, but leaves untouched the question of compensating gain. There are some things that are *worth* suffering and dying for.

“The abuse of war,
 The desecrated shrine, the trampled year,
 The smouldering homestead, and the household flower
 Torn from the lintel,—” ⁷²

all that is deeply tragic and appalling; but instead of abating, it but increases the ferocity of “red-faced war.” The only valid and decisive appeal is to reason and conscience, to the ethical wrongness of war in itself. This alone can effectually curb

“The blind wildbeast of force,
 Whose home is in the sinews of a man.”

There are certain rights and duties which are involved in the most rudimentary notion and form of society. That is to say, there is an ethical consciousness, more or less highly developed in different communities, by which actions are judged independently of the circumstances and predispositions of which, as motives, they are the legitimate outcome; all actions are judged in the light of a standard of duty, a “Thou shalt” or “Thou shalt not,” which we find within us, and according to their conformity or want of conformity with this law they are approved or condemned. “Thou shalt do no murder.” “Thou shalt not steal.” “Thou shalt not covet.” ⁷³ “Thou shalt love the Lord thy God with all thy might.” ⁷⁴ “Thou shalt love thy neighbor as thyself.” ⁷⁵ There are primal instincts and intuitions, in which all men are alike, and which need to be educated, developed, and organized for the well-being of society as a

⁷¹ Edgar Wallace, *Writ in Barracks: War*, St. 1.

⁷² Tennyson, *The Princess*, V.

⁷³ Note G. “Covetousness, p. 239.

⁷⁴ Deut. 6 5.

⁷⁵ Lev. 19 18.

whole. Now, the outlook of the rational mind is universal; the absolute imperativeness of the moral sense or law is also universal. An international law necessarily implies an international morality. Neither can these be dissociated from the religious consciousness. The omnipresence of religion in the human race, however rude in origin and however gross the superstitions with which it is first associated, makes us all potentially one. Amidst all variety of beliefs and customs there is but one and the same religious life expressed. But inasmuch as there are no truths in other religions that the Christian gospel lacks, and that there is in none of them the moral dynamic that Christian faith offers, there can be no guarantee of permanent and universal peace and good will, and no hope for humanity, except in the Christianization of the world.

In his statement explaining the project for the outlawry of war Mr. Levinson says, "It is not intended as a panacea, nor does it underwrite a millennium. . . . It seeks to put a final end to the theory of force and violence for the determination of right in any human dispute. It does not claim that it will usher in the era of brotherly love nor create a United States of the World. It merely seeks to abolish the worst form of violence and crime existing among men." To abolish war is the task of Christianity, and upon the churches rests the main responsibility for bringing to bear upon all the nations those spiritual influences that regenerate the world. Thus will be brought about the progressive change of nature that will make all the nations one,—one in the recognition of a supreme divine law, one in the passion of unselfish service. "Let us declare plainly that in every war the Son of man is put to shame—that every battlefield is a Calvary on which Christ is crucified afresh." So we read in a statement issued by the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America.

The New Diplomacy

One of the most hopeful and heartening signs of the times is that we now seem to be recognizing the ethics of

Christianity as a true factor in international affairs. Christianity has fought its way slowly into all fields of human activity, and is just beginning to come to its own in diplomacy. The Church is now beginning to define its faith as applied not only to the salvation of individual "souls," but to the common concerns of nations and to all human interests, and to exercise a humanizing influence on politics, on theology, on science, art, and literature, and generally to help in ushering in the kingdom of God. For this, the churches must forget their trivialities, put their shields together, and present a united front to the common foe. Outside of the organized churches are also many elements and forces at work contributing largely to the making of a new world.

"In temporary pain

The age is bearing a new breed
Of men and women, patriots of the world
And one another. Boundaries, in vain,
Birthrights and countries, would constrain
The old diversity of seed
To be diversity of soul.

O mighty patriots, maintain
Your loyalty!—till flags unfurled
For battle shall arraign
The traitors who unfurled them, shall remain
And shine over an army with no slain,
And men from every nation shall enroll
And women—in the hardihood of peace!

What can my anger do but cease?
Whom shall I fight and who shall be my enemy
When he is I and I am he?" ⁷⁶

The Supremacy of the Spiritual

In his dream a man once saw the Mediterranean lashed into fury by the four winds of heaven, and out of the dark, unruly waters there came forth four beasts,—the first like a winged lion, such as the dreamer had seen in Eastern sculpture; the second like a bear, less distinguished than the first, with three ribs between its teeth; the third was like a

⁷⁶ Witter Bynner in *The Christian Century*, February 10, 1921.

leopard, with four wings and four heads, moving rapidly and stealthily; the fourth a nameless terror, with great iron teeth, nails of brass, ten horns and a little horn, and what it could not devour it stamped angrily with its feet: hurtful, untamable "monsters of the prime." These he understood to represent the four Great Powers of the ancient world. But the dreamer saw them deprived of their power and their bodies destroyed. Then, in a glorious vision, this Daniel saw a person in human form coming with the clouds of heaven, and there was given him a kingdom, that all peoples, nations, and languages should serve him; "and his dominion is an everlasting dominion which shall not pass away." Which things contain an allegory. The age of brute force is succeeded by that of brain and heart and conscience; spiritual forces assert at last their supremacy over the turbulent, ungoverned passions of men. Here we have in brief the first attempt of the Hebrew mind to formulate a philosophy of history as a struggle between brute strength and moral power, culminating in the kingdom of humanity, the universal rule of the Son of man. The only kingdom that God ever recognizes is the kingdom that is founded, not on the predatory instincts and appetites of the beast, but on the great human instincts of service and fellowship, and it is the only kingdom that will last. The British lion, the Russian bear, the German and the American eagle, and the Chinese dragon, as national emblems and designations, are the late survivals of the old-world régime that is passing away to make room for a spiritual and indestructible kingdom. "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God."

The only true greatness is moral greatness. All nations and individuals alike must meet the inexorable challenge: What is thy moral value to the world? No nation can be great if its children are ignorant and hungry, its men and women impure, uncharitable, worldly; if selfishness rules its industry, and if its activities are not governed by spiritual compulsions.

CHAPTER IV

THE AGE OF FAITH AND REASON

The Rationality of History

"A nation's uses are immortal," and only as it ministers to the spiritual in men can it itself claim immortality. That is the testimony of experience to the rationality of history. Laban said, "I have learned by experience (RV 'divined') that Jehovah hath blessed me for thy sake." What is experience if not that which reveals the moral continuity of history? What is history? Has it any intelligible meaning? Does it seem to make for anything? Or is it all an interminable tangle, and idle pageant of births and deaths, and loves and wars, and pleasure and pain, of the flowering and fading of civilizations and imperfect systems? What are the functions of the true historian? Is he a mere narrator of bare facts, a story teller, or is he supposed to explain the relations which these facts sustain to one another, and to discover the laws or "ideas" which underlie and connect them in one organic whole? Is history a valley of dry bones, or is it a temple of life? Laban said, "I have learned by experience." Does experience teach? Do we find in the course of the world any indications of power, an intelligent power, working for just and beneficent ends? Is there "an increasing purpose" that runs through all the ages, some final consummation toward which they are all tending, and to which they are all contributing?

The Rise and Fall of Nations

In answer we have the unmistakable witness of history to the fact that the rise and fall of men and nations and empires are determined by laws as immutable as those which

govern the tides of the sea or which guide the stars in their courses. What Laban said then, others have felt and seen and said in all ages: "I have observed the signs."⁷⁷ I have divined. I have learned by experience." Behind all institutions and governments, behind all kingdoms and republics, we can trace the workings of eternal law ushering in and establishing the kingdom of God upon the earth. With united voice the nations of the past—Assyria, Babylon, Greece, Rome, Venice, Spain—all declare that the "nation and kingdom that will not serve God shall perish"; that no art, no philosophy, no culture can save from death the nation that is immoral; that no nation is destined to endure which is not founded on righteousness; that any nation that puts its foot on the neck of prostrate humanity courts its own destruction; that justice and high aims and the desire to serve in those who rule is the best promise of national immortality; that all nations that put their trust in material resources, carnal force, or worldly wisdom shall be utterly wasted; that no nation was ever saved from death and hell by making covenants with them.

Christ or Cæsar

The struggle in which we recently participated was a struggle between moral ideals and material power, between principle and expediency, between the spirit of democracy and autocratic and militaristic despotism, between Christianity and Cæsarism. We fought that the world might rise above the wicked and cruel tyranny that crushed it, from the load of armament and wasteful taxation that overburdens it, to the enjoyment of an abiding peace based upon righteousness and international justice, service, and brotherhood. Every kaiser must go—the imperious and deluded creatures that sit on thrones; yes, and also the kaisers of industry and of labor, of the political caucus and of the church council, so that a pure theocratic democracy—the reign of the Son of man—may be established both in church and state. European oligarchy and American plutocracy are moral anachronisms. The American aristocracy of

⁷⁷ Gen. 30 27, Jewish Publication Society of America (1917).

wealth is no less menacing than the European aristocracy of blood. The only aristocracy that deserves the world's homage is the aristocracy of service. Life has no other meaning. To help secure these divine ends America will have to abandon her traditional policy of isolation; and to this sacred cause we are now committed.

"Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace."⁷⁸

A New Reading of History

Service, then, is the true measure of greatness, the secret of prosperity, the only pledge of permanence. "Whosoever would be first among you shall be your servant." The very word "service," however, has been largely associated in the past with militarism, "active service" almost exclusively so. And public honors have been mostly accorded to those who have been so employed. The successful makers of war have been the heroes, the men that you see in the parks and public squares, done in bronze, sitting on prancing bronze horses. Children were taught history as mostly made up of wars, and nothing was ever quite so great or glorious to the youthful mind as royal persons and generals and successful battles and blood-stained fields. Large space was devoted to these, while the story of constitutional growth, of industrial and social progress was given little prominence. But spectacular events are not always those of the most real importance. The work of Pericles in building up the most glorious city of the ancient world was of greater importance than the Peloponnesian War.

No one would for a moment wish to detract from the

⁷⁸ James 3 13-18.

value of any service rendered in war or any fine qualities thus displayed.

"In some good cause, not in mine own,
To perish, wept for, honour'd, known,
And like a warrior overthrown;

Whose eyes are dim with glorious tears,
When, soil'd with noble dust, he hears
His country's war-song thrill his ears:

Then dying of a mortal stroke,
What time the foeman's line is broke,
And all the war is roll'd in smoke."⁷⁹

"Again gurgles the mouth of my dying general, he furiously waves with his hand,

He gasps through the clot *Mind not me—mind—the entrenchments.*"⁸⁰

That is magnificent, and that is war. But that is not all of history that is deserving of honorable mention. Worthy as it is of commemoration,

"Yet much remains
To conquer still; Peace hath her victories
No less renown'd than War."⁸¹

The greatest merit, among many others, of Green's "Short History of the English People" is in the fact that it is "a history, not of English kings or English conquests, but of the English people," and that it is chiefly concerned with "the incidents of that constitutional, intellectual, and social advance in which," as the author says, "we read the history of the nation itself." The very soul of the nation is therein revealed. "It is with this purpose," he continues, "that I have devoted more space to Chaucer than to Cressy, to Caxton than to the petty strife of Yorkist and Lancastrian, to the Poor Law of Elizabeth than to her victory at Cadiz, to the Methodist Revival than to the escape of the Young Pretender." "Books," his wife tells us, "were not his only sources of knowledge."

⁷⁹ Tennyson, *The Two Voices*, II, 51-53.

⁸⁰ Walt Whitman, *Heroes*.

⁸¹ Milton, *To the Lord General Cromwell*.

"To the last he looked on his London life as having given him his best lessons in history. It was with his churchwardens, his schoolmasters, in vestry meetings, in police courts, at boards of guardians, in service in chapel or church, in the daily life of the dock-labourer, the tradesman, the costermonger, in the summer visitation of cholera, in the winter misery that followed economic changes, that he learnt what the life of the people meant as perhaps no historian had ever learnt it before."

And so we had, for the first time, a history dealing in a truly philosophical spirit with the spiritual forces from which the outer aspects of national or political life proceed. What Macaulay had done in some measure for a period of English history, J. R. Green did for it as a whole. As a result of his work, and of others' who have followed in his spirit, there has come about a truer understanding of the meaning of history and a better appreciation of the contributions of those who in all walks of life have really served their own generation by the will of God and to the great gain of civilization.

The New Order of Chivalry

Since the Age of Chivalry came to an end, there has come to be recognized a New Order of Knighthood and Ladyhood, having for its prototypes such most noble souls as Moses the Deliverer,⁸² Hiram of Tyre,⁸³ Ebedmelech the Ethiopian,⁸⁴ Ruth the Moabitess,⁸⁵ the Good Samaritan,⁸⁶ and St. Luke the Physician.⁸⁷ These have gone forth clad in the invisible armor recommended by St. Paul, and having their feet "shod with the preparation of the gospel of peace," ever eager to bring glad tidings of good things, through honest labor and with deeds of charity seeking to bring in the reign of truth and love and concord, working for the spiritual redemption and social reconstruction of the world. They have gone forth against ignorance and super-

⁸² Exod. 2 16-19; Acts 7 35.

⁸³ 1 Kings 5.

⁸⁴ Jer. 38 7-13.

⁸⁵ Ruth 1 15-18.

⁸⁶ Luke 10 30-37.

⁸⁷ Col. 4 14; 2 Tim. 4 11.

stition, against slavery and sickness, and have made war on war, not simply by talking against it but by the practical inculcation and exemplification of the gospel of reason, justice, and love. Free from the spirit of isolation and ostracism, they have gone forth as dispensers of God's gifts and ministers of His hospitality to all mankind, some of them unconsciously, perhaps, like Cyrus, but none the less truly.⁸⁸ Foremost among those who have been engaged in the constructive work of the world are ministers of the gospel, missionaries of the cross, and poets of faith and freedom, too numerous to mention. The arts of peace, however, have been pursued by persons belonging to all social ranks and stages of culture, and of all creeds and color. Only a few representatives of various types of service can here be mentioned, among the best known of whom are Gutenberg, Columbus, Michelangelo, Raphael, Palissy, Cervantes, Henri IV., Shakespeare, Galileo, Francis Bacon, Governor Bradford, Massasoit, Grotius, Z. Jansen, Rembrandt, Pascal, Spinoza, Leeuwenhoeck, Sir Isaac Newton, Leibnitz, Handel, Benjamin Franklin, Linnæus, Samuel Johnson, Vauvenargues, Cristofori, Immanuel Kant, John Howard, Captain James Cook, George Washington, Edward Gibbon, Robert Raikes, Joseph Brant, Thomas Jefferson, Dr. Philippe Pinel, Goethe, George Fulton, Eli Whitney, Beethoven, Bichat, S. T. Coleridge, Sir Humphry Davy, Sir Walter Scott, Robert Owen, Henry Hallam, Elizabeth Fry, George Stephenson, Morse, George Peabody, Earl Shaftesbury, Emerson, Sainte-Beuve, Mazzini, Hans C. Andersen, George Müller, Abraham Lincoln, Charles Darwin, Sir J. Y. Simpson, Horace Greeley, Charles Dickens, Charles Reade, G. F. Watts, Cyrus W. Field, Victor Hugo, Jenny Lind-Goldschmidt, Florence Nightingale,⁹⁰ Susan B. Anthony, Dostoevsky, Helmholtz, M. W. Baldwin,⁸⁹ Samuel Plimsoll, Lord Kelvin, Lord Lister, Clara Barton,⁹⁰ Charles Bradlaugh, S. L. Clemens, Louis Pasteur, Arnold Toynbee, Booker T. Washington, Sir John Rhys, Sir Henry Jones, Dr. Walter Reed, Dr. J. W. Lazear, Dr. Howard B. Cross.⁹¹

⁸⁸ Note H. "Cyrus," p. 239.

⁸⁹ Note I.-P., p. 239.

⁹⁰ Note J.-P., p. 240.

⁹¹ Note K.-P., p. 240.

The weapons of their warfare were not meant for harm. The battles they fought were bloodless battles; the enemies they slew were the enemies of all. They set constructive forces at work. They used their brains. They stood for creative ideas, and ideas eventually rule the world. They will be remembered when "the brasen throat of war has ceased to roar." The benefits they bestowed were for the healing and upbuilding of the nations.

"Cannon-balls may aid the truth,
But thought's a weapon stronger;
We'll win our battles by its aid,
Wait a little longer."⁹²

The Holy Grail

The Christian Mythus. "There exists a cycle of Christian mythus, semi-historical, semi-legendary, their subject-matter being essentially human and permanent. To this order of Christian mythus belong the cycle of Arthurian romance, Faust, Tannhäuser, and Don Juan."⁹³ They all deal in a fundamental way with the question of sin and its forgiveness, the ennobling power of faith and duty, the illusiveness and uses of the imagination, the reality of truth. They embody certain ideas and ideals especially pertaining to the Christian era, and have had for Christian poets an interest and charm similar to those which the familiar stories belonging to the Heroic Age of Greece—the Tale of Troy and Prometheus—had for a succession of Greek poets; and the secret of it lies in this essentially human and, therefore, permanent element.

Tennyson, following Map, combines in one noble conception the History of King Arthur and the Quest of the Holy Grail,—two traditions which at first were quite separate and distinct. The Holy Grail was, the legend tells us, the dish used by Joseph of Arimathea to receive the drops of blood that came from Christ's wounds at the crucifixion. 'Holy Grail' is a translation of *Sanc-Greal* or *San Graal*, which means 'holy bowl,' 'dish,' or 'crater.' The dish which

⁹² Charles Mackay, *There's a Good Time Coming*.

⁹³ Roden Noel, *A Modern Faust*, pp. 52, 59.

Joseph employed for the purpose named has been confused with the cup used by Christ at the Holy Supper, and it was popularly supposed that it meant *sang real*, 'the true blood.' It is sometimes described as a paten for holding food, and sometimes as a cup or chalice. In the earlier traditions it apparently formed part of a Celtic agricultural myth, and was later transformed for ecclesiastical purposes into the sacramental cup of the Last Supper, which Pilate gave to Joseph, and in which Joseph treasured the blood that flowed from the five sacred wounds. The chalice having by some miraculous virtue kept Joseph insensible to pain and hunger during an imprisonment of forty-two years, was brought by him after his release to Glastonbury, England. For the Arimathæan, it is added, was the first to evangelize the western part of Britain, although others assign the conversion of Britain to Brân (or Brons) the Blessed.⁹⁴ Here, after a time, the Grail was lost, and the story of it even forgotten or only remembered in some dim way.

According to Wolfram von Eschenbach ("Parzival") the Grail was a stone, but in all other romances it is a cup or vessel. Some versions report it to be a cup made of one large emerald, dropped from the crown of the falling Satan, who had sought to create a revolt in the third heaven. In the Cathedral of San Lorenzo at Genoa is shown a hexagonal dish of greenish glass, once supposed to be a single emerald, and the pious verger will not hesitate to tell you solemnly that that "Sagro Catino" is indeed the Holy Cup, and that it was brought to Solomon by the Queen of Sheba.

The precious vessel was handed down through a chosen line of kings in anticipation of the ideal promised knight's coming.

The courtier and church reformer, Walter Map, in the time of Henry II., is credited by some with having invented the story of the Grail. This is disputed on good authority; but it was he who first combined the legend of the Round Table with that of the Holy Grail in one romance. And it was done in a very simple way: The knights sat round the Table, but the Grail was not to be seen, for the days were evil and the knights had fallen from virtue, and the Holy

⁹⁴ A. Nutt, *Studies in the Legend of the Holy Grail*, p. 219.

Cup, visible only to pure eyes, had disappeared. Then Map sent the knights wandering over land and sea in quest of the sacred vessel. They ride far away over hill and dale, through dim forests and dark waters. They are tempted and succumb, or they struggle and repent, if so they may catch a glimpse of the Grail. One only, of all King Arthur's knights, succeeded wholly in the quest, saw the Cup, followed it to the Holy City, and never returned. "Blessed are the pure in heart: for they shall see God."

Walter Map (who is not to be confused with Archdeacon Walter of Oxford) rendered a great service in fusing, or at least intertwining, the two stories, for the British legends contained nothing but tales of chivalry and adventure,—in them was nothing but animal heat and energy. But now there fell upon the knights the strange allurements of the Holy Ghost, and following its mystic impulse they set forth on their new quest with passionate heroism and devotion. Physical strength is consecrated to the highest end, natural virtues are sanctified by a spiritual purpose. There must be no half-heartedness, no double-mindedness, no compromise with the world. It was the voice of God calling them to singleness of purpose, to purity of life and intensive service. "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy strength." Thus did Walter Map use the story of the Grail to give new life and glory to the tales of Arthur. It marks a deliberate effort on the part of ecclesiastical writers to neutralize the dangerous element in chivalry, which over-emphasized physical perfection and prowess, and to afford proper spiritual exercise to the fighting instinct. Its weakness and ecclesiastical bias lay, as we shall see, in its call to celibacy, asceticism, and egoistic mysticism.

The Scientific Temper

The Catholic bias is very evident in the admixture of mysticism and superstition in the legend. The Protestant's danger lies in another direction, especially in this scientific age, when traditionalism and authority count for less, and reason and research for more than at any time. *Aberglaube*

no longer enthralls;⁹⁵ religious folk-lore and fairy tale are not taken at their face value, but are given a deeper meaning. No one now nails a horse-shoe to the mast or threshold, except it be in defiance of the old superstition. The prevailing tendency today is rather toward scepticism of the preternatural and supernatural. To believe on authority or under duress is contrary to the whole trend and set of the modern mind. Lotze's "confidence of reason in itself" is now set forth as the faith which lies at the root of all knowledge. Whatever is of faith must come as the conclusion of the reason upon a consideration of all the evidence and after due weight of all the modes of our experience. The will to believe is conditioned upon the right and result of investigation. Emerson said, "We live in a transition period, when the old faiths which comforted nations, and not only so, but made nations, seem to have spent their force. . . . There is no faith in the intellectual, none in the moral universe. There is faith in chemistry, in meat, and wine, in wealth, in machinery, in the steam-engine, galvanic battery, turbine wheels, sewing-machines, and in public opinion, but not in divine causes. . . . The stern old faiths have all pulverized. 'Tis a whole population of gentlemen and ladies out in search of religions."⁹⁶ That was too gloomy a picture for his own time, as it surely is for ours, albeit it contains some truth, equally applicable to his time and ours. There is no real cause for alarm, however. The transition indicates a natural effect of the scientific triumphs, and still more of the scientific spirit, of the time. Any real antagonism between science and religion is of course impossible. There is no need to tremble for the ark of God. The advancement of learning may give us a shorter creed, but it will give us a deeper faith. The progress of culture means the sloughing off of erroneous beliefs, the taking on of new and better ideas—*sartor resartus*—or, to use Paul's unique and striking metaphor, "being clothed upon with our (new) house."⁹⁷

It is pathetic to see the stern old faiths which have

⁹⁵ Cf. M. Arnold, *Literature and Dogma*, p. 87.

⁹⁶ *Essays*, "Worship."

⁹⁷ 2 Cor. 5 2 AV.

served their day wax old and pass away. But it is best to buy the truth at whatever cost, and not to sell it at any price.

A Spiritual Universe

One very happy result of the scientific temper of the age is the restoration of spirituality to our conception of the universe. For science has demonstrated nothing more clearly than that spiritual forces lie back of all phenomena, that "underneath are the everlasting arms." There is no Materialism today. We are all Spiritualists or Idealists. We say with Job, "He stretcheth out the north over empty space, and hangeth the earth upon nothing"—upon the invisible, the spiritual, the eternal. To its very last electron the universe is spiritual. Even the so-called Materialist will admit that physics, chemical combination and reaction, electric energy, and all such, are inadequate as explanations of the ultimate reality. Thus the New Science reaffirms the fundamental and permanent elements of the Old Faith. Much confusion has resulted from the attempt to draw a line of demarcation between the physical and the spiritual, between nature and the supernatural. A vague idea has been diffused of some region from which science must draw back and into which men are to enter blindfold, if at all. We are told that spiritual truths should be handled reverently. That is true, and it applies equally to all truth. The scientist's laboratory is as sacred as any hallowed cathedral. The Holy Bible itself nowhere makes any distinction between natural science and spiritual revelation as legitimate objects of study, nor sets any limits to investigation and research. God's work is His word to man, even as it is written, "The words of Amos . . . which he *saw*." "The word of Jehovah that came to Micah . . . which he *saw*." "The oracle which Habakkuk the prophet did *see*." Moses, when he had a vision of God in the burning, ever-green acacia, took off his shoes and said, "I will turn aside now, and see this great sight, why the bush is not burnt." It was holy ground, but he would see and understand. And why not? Why should we receive our faith and religion at second-hand? Why should we depend and live only on other

people's experiences? Life means a continuous affirming and possessing of one's experience, which is the distinction of the self-conscious individual. Why not see with our own eyes, think with our own brains, feel with our own hearts, and be true to our own selves? Let us find out, if possible, the whence and the whither of it all, and our own place and work and destiny as organic to the great world-order. This will guide and should inspire us in all our conduct. A more scientific, intelligent faith does not mean less religion. "You say, there is no religion now. 'Tis like saying in rainy weather, there is no sun, when at that moment we are witnessing one of his superlative effects."⁹⁸ Timid theologians frequently set up the warning sign, "Supernatural Reservation! No thoroughfare!" And this effort to repress inquiry, to obscure the eye of faith, to close up certain avenues of thought, has always wrought great harm, and is as hurtful today as ever. Do not all roads in science lead to the larger truth, the surer faith? Surely all laws converge in the Lawgiver, and all the lines of creation run up to God.

A Rational Faith

After all, the age is not sceptical of truth, but only of certain methods employed and conclusions drawn in the pursuit of truth. It has been said that "no age has employed reason more, nor trusted it less, than our own," and especially in the matters which are best worth knowing, namely, the principles of our moral and religious life. It is true that certain of our philosophers question the trustworthiness of the human mind and the validity of all knowledge. Human reason, it is said, is really too weak to deal with the great problems of ethics and religion. But there is nothing new in this attitude. The first thing that the philosophers did, after Anaxagoras had discovered the human intellect, was to doubt and distrust it, and modern philosophers are chiefly exercised as to whether we *can* know anything. Metaphysics has sunk into epistemology. An extensive literature, more voluminous than luminous, has recently appeared, which denies the power of the intellect

⁹⁸ Emerson, *Essays*, "Worship."

to ascertain truth. Then it must follow, as the night the day, that scepticism itself *is* the truth. The Personal Idealists are distrustful of "mere intellectualism," although no one has ever yet been known to suffer from that disease. In spite of all this, however, the human intellect has still gone on patiently and unflinchingly doing its work, with very fruitful results. And that principle or faculty which has produced good results in the realm of science cannot be excluded or denied its rights in the sphere of morals and religion. We cannot put on and off our intellectual habits at will. It were not easy for man to divest himself of his own nature as a rational being, and it would certainly be a most disastrous thing if it happened. "I express myself with caution," said Bishop Butler, "lest I should be mistaken to vilify reason, which is indeed the only faculty we have wherewith to judge concerning anything, even revelation itself."⁹⁹ A religion is true in the measure in which it is rational, the moral reason being of course included. The distrust of reason has been the strongest bulwark of sacerdotalism and all superstitions, and herein we may discover at least one reason for the merging of the legend of the Holy Grail with that of the Round Table.

Reason and Emotion

It is the "heart," we are told, and not the "head," which has ruled the thought and directed the activities of man, and built up the institutions of civilization and the whole world of human relations. It is his subconsciousness, informed and inspired by intuitions and inherited traditions—"the feelings of the heart"—of which he neither knows the origin nor the significance, by which man has always been moved and guided.¹⁰⁰ But while we readily concede the service of emotion to truth, one would not like to run his family on emotion, either. It is far better when the contemplation of the truth rouses emotion. And while, as a matter of abstract thought and theory, the present age is sceptical of the conclusions of reason and the validity of intellectual

⁹⁹ *Analogy*, Part I, Chap. iii.

¹⁰⁰ *The Hibbert Journal*, Vol. I, No. 2, p. 231.

knowledge, the world still proceeds on the assumption that the reason can be very usefully employed in the investigation of truth and in the directing of the world's affairs, and in fact is very successfully employed in both of these directions. Hence the collision between the theory and the practice of our time, between the practical use of reason and our theoretical distrust of it. The best literature of the day evinces a deep religious consciousness, a growing faith in the absoluteness of moral distinctions, and a more enlightened conviction that underneath all things is a loving, intelligent will and purpose. What our age distrusts is not religion, but dogmatism; what repels it is not the tradition of faith but obscurantism, make-believe, and above all, cant. Faith is becoming more scientific, and science more reverent and religious. There is no need and no possibility of a compromise between reason and religion; false to either is false to both. There must be absolute loyalty, with no divided devotion, to the one as to the other. "Thou shalt love the Lord thy God with all thy mind." The honest pursuit of truth will never give you the feeling that you are alienated from God. And while it is true that "with the heart man believeth unto righteousness," it is also true that "belief cometh of hearing, and hearing by the word of Christ,"¹⁰¹ the word that offers the most tremendous challenge of any ever spoken to mind and heart and will.

Superstition

There is no occasion for intellectual pride. There is much we cannot know, much indeed that we shall have to unlearn, "whether there be knowledge, it shall be done away." There is nothing more fitting or becoming than reserve and humility and teachableness in the presence of life and truth. "Peace settles where the intellect is meek." This, however, does not imply any necessity for intellectual suicide. Superstition does not mean too much faith; it means too much credulity and too little knowledge. While we fight against ignorance and superstition, we should be careful lest in cutting down the old tree, or even in lopping off some dead

¹⁰¹ Rom. 10 10, 17.

branches, we kill its dryad too. There may be a need for restating our faith, but never for discarding it. Formulas and symbols change with advancing knowledge. There is a divinity in the theology of the Church, and underlying its ritual, which is not subject to change. We must beware lest the spirit perish with the form which gave it temporary expression.

“Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster.”

It is highly improbable that a precious green stone ever dropped from Lucifer's crown as he went hurtling through space; that out of it was made the cup used at the Last Supper; that it suddenly vanished and again appeared, floating through the air. We say all that is both incredible and highly absurd. Even so; but that matters very little. Any common pebble, or a “little flower in the crannied wall,” would do just as well as a symbol of God's presence and power. Let us not lose God in His works, nor be so intent on the nature of the symbol as to miss its significance.

“Earth's crammed with heaven,
And every common bush afire with God.”¹⁰²

But some one will say, “There are deep and holy mysteries pertaining to religion which you cannot hope and have no right to understand.” It is true that mysteries will always remain. The faith that does not completely baffle the intellect on occasion can never satisfy the heart. The spirit of man ever cries, “Lead me to the rock that is higher than I.” But man has a right, and it is his duty, to learn all that is possible to him. Things invisible, inaudible, unimaginable, God has revealed to men “through the Spirit: for the Spirit searcheth all things, yea, the deep things of God.” And “the spirit which is from God,” acting upon “the spirit of man”—man's conscious self in thought—gives spiritual insight, enabling us to “know the things that were

¹⁰² E. B. Browning, *Aurora Leigh*, Bk. vii.

freely given to us of God." "He that is spiritual judgeth—examineth—all things."

Authority in Religion

This age is less disposed than former ages to accept any external authority in matters of faith, whether it be that of an infallible book, an ecclesiastical council, or an infallible pope. The ecumenical consciousness of the Church is not to be lightly set aside, but it cannot be held as supreme and final. And yet there must be some final, adequate, and absolute authority to render any law or any conviction effective. The affirmations of the soul must be sanctioned and enforced by some authority outside of ourselves before they can become safe guides or sufficient motives in matters of conduct. "Religion," as we have seen, "is the recognition of our duties as Divine commandments." All the ways of duty, however they may diverge, glide up to the throne of God. The Moral Law is imposed by an authority foreign to our personality, and is imperative in its demands. We can therefore rise to a knowledge of the divine through our moral nature. But our progress in divine knowledge is conditioned upon our responsiveness to divine truth.

Progressive Revelation

A progressive revelation is impossible without progressive receptivity. "I have yet many things to say unto you, but ye cannot bear them now." John Robinson, in urging his people to keep their minds and hearts open to the Divine Spirit, said truly that "God hath more truth and light yet to break out of His Holy Word," even as there is light traveling from other worlds which has not yet reached the earth. And Robinson also added, "True religion cannot conflict with right reason and sound experience." Revelation does not suppress the intellect or obviate the exercise of reason. Any unexercised organ or faculty becomes atrophied and dies. "The man that wandereth out of the way of understanding shall rest in the assembly of the dead."¹⁰³

¹⁰³ Prov. 21 16.

Progress is toilsome and difficult. Paul "confirmed the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God." A stupid scholar has few difficulties. Hard problems do not trouble him; he simply ignores them, or is "blissfully" unconscious of them. But a progressive experience has to grow through difficulties. The path of Bunyan's Pilgrim was beset with difficulties and obstacles. He had to scale Mount Error and Mount Caution, to bear with Ignorance while he jangled, and to pass over the Enchanted Ground, where for a while he seemed bewitched. Many phantoms and hobgoblins he had to fight and lay low. That is by no means an unusual experience. "O foolish Galatians, who did bewitch you?" Senseless folk! what evil fascination turned you away? Tennyson tells us of one who had his "honest doubts" which made "half the creeds" unreal to him. But he fainted not; he called up all his energies and engaged in the inevitable combat,

"He fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own."¹⁰⁴

A Progressive Faith

We have had recent and interesting examples of this conflict in the lives of Maurice de Guérin, G. J. Romanes, Father Tyrrell, and R. L. Swain, all of whom found the rest of a satisfactory faith by different approaches. We measure the moral value of a man by his movements. Indifference will not do. Our chief concern is, is he *moving*? There must be eagerness of pursuit after truth and moral goodness. It matters not so much what a man believes, but is he pursuing? Dr. Swain says that he never was more of a Christian than in his agnostic days when he was feeling darkly after God, if haply he might stumble against His throne, until at last there came the sunrise on his suppliant soul.¹⁰⁵

¹⁰⁴ *In Memoriam*, xcvi.

¹⁰⁵ *What and Where is God?*

"Like plants in mines which never saw the sun,
But dream of him, and guess where he may be,
And do their best to climb and get to him."¹⁰⁶

Honest, fearless thinking, whether it be agnostic or superstitious, will eventually lead to the true point of view. "The greatest error will inevitably right itself if carried logically to its conclusion." And he who lives up to the measure of the light he has at the moment, "shall know of the doctrine, whether it be of God." True knowledge is conditioned upon the unfoldment of man's spiritual nature, the seeking of the kingdom of heaven that is within.¹⁰⁷ Truth, all truth, is ready to be disclosed to him who "doeth the will," and the teaching will be communicated to him through his own moral nature. It is the only way. Man has thought, conscience, and heart; hence we conclude that God must be these in perfection—reason, righteousness, and grace. He therefore speaks, acts, and loves. "These are personal acts, needing personal forms of expression and personal recipients, and in Christ we find the personal medium of this revelation,"¹⁰⁸ in His disciples the personal recipients of it.¹⁰⁹ The self-disclosure of the Divine Nature is seen in the progressive ideals of mankind. The presence of the Ideal bears witness to the reality of God within us. Now, as there is no finality in thought, and all progress is relative; and as man is a finite-infinite being—that is, has the capacity for infinite progress; and further, as we conceive of God as infinite personality, transcendent as well as immanent, there opens up before us the alluring prospect of a Perfect Being revealing himself progressively in our minds as we are able increasingly to bear the weight and glory of that revelation. And that means assimilation and transformation. "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." "With unveiled—open—face": for in the pursuit of truth there must be perfect candor and simplicity—no presupposi-

¹⁰⁶ Browning, *Paracelsus*, V.

¹⁰⁷ John 14 17; 16 13.

¹⁰⁸ A. M. Fairbairn, *The Expositor*, 6th Series. No. 34.

¹⁰⁹ John 17 14, 20.

tions or prejudices—and a willingness to learn at any cost. In all the sciences—each one of them a word of God, theology included—honesty of thought is a *sine qua non*. But intellectual honesty often leads to doubt and disquiet while, strangely enough, spiritual peace and tranquillity seem to be the reward of intellectual diffidence or lethargy. Some are born believers, and seem incapable of scepticism, while others have to fight for every inch of ground they occupy in matters of faith. Those who find faith easy can afford to be magnanimous toward those for whom it is not so simple.

“Hard to Believe”

“It is hard to believe in God,” said Lord Tennyson once. So difficult of human apprehension is God, that He is often described as hiding himself,—retreating behind all laws and all phenomena, “inclosing the face of His throne, and spreading His cloud upon it.”¹¹⁰ A Being who is supposed to be everywhere in general is apt to become to our thought so attenuated as to be nowhere in particular, and hardly to be thought of as an object of worship. “It is hard to believe in God, but it is harder not to believe. I believe in God not from what I see in Nature, but from what I find in man. . . . God is love, transcendent, all-pervading. But we do not get this faith from Nature or the world. If we look at Nature alone, full of perfection and imperfection, she tells us that God is disease, murder, and rapine.”¹¹¹ We get this faith from ourselves, from what is highest within us, which recognizes that there is not one fruitless pang, just as there is not (as Browning says) ‘one lost good.’”¹¹² Wordsworth found God in Nature as well as “in the mind of man.”¹¹³ It is hard to believe, for He is most hidden. It is harder not to believe, for He is most manifest. “God is light,” self-revealing, “and in Him is no darkness at all.” He has nothing to conceal. And when we say that God is infinite, it does not mean that the infinite is something indeterminate, or something definable only in negative terms,

¹¹⁰ Job 23 9; 26 9; Ps. 89 46; Isa. 45 15.

¹¹¹ Cf. *In Memoriam*, liv-lvi.

¹¹² *Abt Vogler*.

¹¹³ *Tintern Abbey*.

or something incomprehensible. Infinitude is not some concept that is beaten out into unreality. Our knowledge of reality is necessarily limited and partial. It grows from more to more, for truth, like Nature, says, "Cut, and come again."¹¹⁴ And when we say there is no finality in thought,¹¹⁵ that is not to deny the validity of our present knowledge.

The Divine Immanence

Religion, as a relation of man to God, by its very nature implies revelation, the correspondent relation of God to man. The moral conscience and the religious consciousness have to be reckoned with as undeniably as any facts of science, and they bear witness to the presence within us of "a power not ourselves," and not only of a power, but also of moral worth which we cannot claim for ourselves. All religion resolves itself into a conscious relation, on our part, to a higher than we. And when we say further, that in our moral nature we are sensible of an authority foreign to our personality, we are also conscious of "a presence that disturbs us with the joy of elevated thoughts"; we have "a sense sublime of something far more deeply interfused" with our own personality than anything in that physical universe of which we are organic parts. And again, when we speak of God as immanent in us, that immanence, having regard to man's liberty and responsibility, must be regarded not as the arbitrary and direct action of God compelling or coercing us, but rather as personal communion and companionship in man's moral life,—immanent in us, and yet morally no less than metaphysically transcendent. Our knowledge of God, then, comes through our moral nature, illuminated and quickened by the Spirit of Christ. He thus becomes, not some subtle essence or impersonal 'principle' diffused through the universe, but our heavenly Father, whose own life is involved in the fortunes of His children. We thus consciously relate ourselves to Him, and intelligently worship Him. There is nothing incompatible, therefore, between reason and religion; indeed we are never so strong as when

¹¹⁴ Crabbe, *Tales*, vii.

¹¹⁵ 1 Cor. 13 9-12.

faith and knowledge go hand in hand, ministering to each other in a holy and indissoluble union.

"There are two things," said Mohammed, "which I abhor, the learned in his infidelities, and the fool in his devotions." These are the false extremes—the Scylla and Charybdis—of our spiritual life, intellectual pride on the one hand, and religious fanaticism on the other,—infidelity and superstition. Religion appeals to man in the whole organic unity of his nature, intellectual, emotional, and volitional. With the advancement of knowledge, we may find it necessary to revise or abandon some of our creeds and theories. But this will in no wise affect the permanent elements, the abiding realities of religion. For example, we find that the present age is indisposed toward miracles. Scientific research has led to the discovery of the organic unity of the universe, and the uniformity of law both in the realms of mind and matter, so that any breaches in the natural order have become incredible.

Miracles as Evidence

Miracles are no longer accepted as necessary or adequate evidences of the Divine origin of Christianity. They may be true, or they may themselves not be sufficiently evidenced. To many minds they are a positive hindrance to faith. The Christian religion would not be discredited by the lack of miracles.¹¹⁶ It no longer depends on such adventitious aids. The reason for the faith must be in the faith itself. No amount of evidence of an external kind could make true for us what does not commend itself otherwise to our spiritual reason and conscience. "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."¹¹⁷ When Christ taught men to love God and their fellow-men, when He set forth the duty of forbearance and the blessedness of forgiveness, His words bore their own stamp of divinity. Miracles would not make the Ten Commandments any more imperative nor the Beatitudes more true. Paul never mentions any of the Lord's alleged

¹¹⁶ Mark 8 11, 12.

¹¹⁷ Luke 16 31.

miracles as recorded by the Synoptists. He stakes the whole truth of Christianity on the person and teachings of Christ himself. In his Gospel, John regards the miracles as "signs" or symbols of spiritual truths; and in his First Epistle, where he states in its whole fulness his Christian moral philosophy, and in which he—the last and greatest teacher of the Christian Church—gives the final and finishing touches to the whole system of evangelical truth—he lays the entire emphasis on "the Word of life." In their writings the apostles are not merely rehearsing a creed which they have accepted on some authority outside themselves, when they affirm their belief in Christ; they pour into their words the fresh confirmations of their own experience and use the language of religious certitude. "We know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are—both sympathetically and intelligently—in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."¹¹⁸ Our danger today lies not in over-credulity but rather in forgetting that the Christ who is greater than all His miracles is still ever-present with us, carrying on His spiritual ministry of grace and truth and power as of old, pouring His life into that of humanity, and saving the world as fast as He can. Neither the uninformed outpourings of fanaticism, nor the cold negations of scepticism, nor yet the vacillations of the suspended judgment, now that the evidence is all in, can any longer meet the demands of the intellect or satisfy the cravings of the heart.

¹¹⁸ 1 John 5 20.

CHAPTER V

THE SOVEREIGNTY OF WOMANHOOD

The Holy Grail Reappears

It is one Sir Percivale who tells the story. He was formerly one of King Arthur's knights, but tired of that exciting life, he had put aside his armor and retired into an old monastery, there in quietness and seclusion, far away from Arthur's court, to end his days. He there became much attached to an aged fellow-monk named Ambrosius, who had spent the greater part of his life within those walls. Sir Percivale (or Peredur, said to mean 'steel suit') relates the whole story to Ambrosius, how that Joseph of Arimathea had brought with him to Britain the cup,

"The cup itself, from which our Lord
Drank at the last sad supper with His own,"

and how that, by reason of some mysterious virtue in that cup,

"If a man
Could touch or see it, he was heal'd at once,
By faith, of all his ills."

But afterwards, because the times were evil,

"The holy cup
Was caught away to heaven, and disappear'd."

A Convent Cell

Sir Percivale had a sister, a devoted nun, and one of the most beautiful characters in the whole romance. It was now some five hundred years since the Holy Cup had been brought

over to Glastonbury, and this maiden hears from her confessor for the first time the legend of the Holy Grail. For although her life was clean and her dreams pure she still would confess her sinfulness and unworthiness, and would also humbly and in broken accent voice her aspirations. Now when she heard from the lips of her father confessor—"a man well-nigh a hundred winters old"—the story of the holy thing and its miraculous healing virtues, and how it had vanished because of the general degeneracy, she was deeply and sadly impressed. The holy man, however, had been very confident that the Grail would appear again in Arthur's days, now that he had formed his guard of peace and honor, and his court was so pure, his people so well-disposed. But "sin broke out," the knights fell from virtue, and the Holy Cup did not come again. And still he hoped that it might come,

"And heal the world of all their wickedness!"

The maiden asked if it might not return in answer to her prayer. "What do I know," said he, "but that it might! Thy heart is pure." And so she set herself to prayer, to fasts and alms, till she grew thin and pale. Earnestly and imploringly she prayed and severely she fasted, until at last the holy, rose-red vessel stole upon her vision in the evening light, and there fell upon her ear sweet sounds, as with the foreignness of heavenly melody.

"And then the music faded, and the Grail
Past, and the beam decay'd, and from the walls
The rosy quiverings died into the night."

The magic cup had been once more restored. She then sent for her brother,

"And 'O my brother Percivale,' she said,
'Sweet brother, I have seen the Holy Grail.'"

She fervently urges him to fast and pray and to persuade his fellow-knights to do likewise, that so the vision may be seen of them also, "and all the world be healed." Some of them do so, and for many a week.

In Arthur's Hall

In Arthur's Hall the knights sat round the Table, leaving one seat vacant as that which the Lord had occupied and which was reserved for the promised ideal "maiden knight." Whatever man else attempted to sit in it was lost. It was called therefore the Siege Perilous. In due time Sir Galahad, "who never felt the kiss of love, nor maiden's hand in his," and who carried a "virgin heart"¹¹⁹ through life, the youngest youth of them all, was brought to the knights by a mysterious old man clothed in white, and placed in the Siege Perilous.

And behold, on a still summer night, as they were seated round the Table in Arthur's Hall, all at once they heard a sound as of thunder, and "in the thunder was a cry." Immediately the hall was lighted up by the brilliant shining of a silver beam streaming in from above, as if seven days of summer had been pressed into a few moments, and down the long beam the Holy Grail descends, but covered over with a "luminous cloud." The knights stood up together and stared each at the other like dumb men. The Holy Cup had again vanished. None of the noble knights had seen the Grail itself, because of the luminous cloud that covered it, save Sir Galahad only, the youngest and the purest of them all, whose armor was white and whose heart was pure. He had seen the Grail and heard a cry——

"O Galahad, and O Galahad, follow me."

Sir Percivale, because he had not seen it, swore a vow that he would ride a twelvemonth and a day in quest of it. And Galahad swears the vow, and good Sir Bors, and Lancelot swears (the mightiest of the knights), and Gawain swears, "and louder than the rest," and others also swear and bind themselves by that same vow. The king was absent from his hall while all this came to pass, he having gone in pursuit of a band of brigands that troubled his realm. On his return he was much distressed to learn of the vow which his knights

¹¹⁹ Cf. Rev. 14 4.

had sworn and predicted many dark things that would befall his knights and betimes his realm. But, said he,

“Go, since your vows are sacred, being made.”

So they departed every one his way. And when the time was up they then returned—but only a tithe of them, wasted and worn—to tell their tales as to what they had seen and what befell them on the way. But Galahad returns not, for he having seen the Grail the second time, has under its guidance passed away into the far spiritual city, there to be made a king. The silent Sir Bors has seen it, and so has Percivale afar off; Lancelot and Gawain have not seen it at all. But of their adventures we shall hear more presently. Meanwhile let us consider a little further the means whereby the cup was restored after so long, so dreary, and so sad an interval.

“The Pure in Heart”

Sir Percivale's Sister. The Holy Grail—the chalice that brimmed with the blood of God Incarnate—had disappeared from the earth, and did not come again.

“‘O Father!’ ask’d the maiden, ‘might it come
To me by prayer and fasting?’ ‘Nay,’ said he,
‘I know not, for thy heart is pure as snow.’”

Mark that well—“thy heart!” That was enough for her. She gave herself to prayer and fasting, fervent prayer, diligent fasting, mourning and lamenting because the days were evil, yet all the while humbly trusting that the Holy Grail might again be seen. And she soon bare in her emaciated body the marks of her consecration. One night, as she lay in her white little cell, she heard a sweet, startling sound as of a silver horn, and then suddenly through the cell there streamed a cold and glittering beam of heavenly light, and stealing down that silver beam of holy light, to her unspeakable joy, she saw the Holy Grail. And it was red, rose-red, throbbing as if alive,

“Till all the white walls of her cell were dyed
With rosy colors leaping on the wall.”

Then the music and the light died into the night, leaving her to the darkness and her own thoughts. This is the form in which art has expressed one aspect of ideal womanhood. Now all high art is true to the facts of life and nature.

One of the most beautiful, because truthful, touches in this romance is the reappearance of the Holy Cup in answer to the devotion of a woman. Her heart was cleansed by fasts and prayers from all earthly desires and carnal passions, and her vision clarified. Passions cloud the mind and make our vision dull and obscure, but "Jehovah lighteneth the eyes."¹²⁰ This law has been illustrated times without number in Shakespeare and all the great dramatists. The key is given to *Macbeth* in the witches' song at the opening of the play:—

"Fair is foul, and foul is fair;
Hover through the fog and filthy air."

When the moral nature has become perverted and the moral sense is injured, there can be no clear perception of moral truth. We do not take a bad man's judgment on morals. To him who loves "the fog and the filthy air, fair is foul, and foul is fair." The quest of the Grail is not for him who calls evil good, and good evil.¹²¹ In that murky atmosphere no clear vision can come. That is the moral both of *Macbeth* and of the *Holy Grail*.

Right Thinking

Bad thinking comes out of bad being. If you would think truly, live purely. Sensualism gives a false coloring to the distinction between right and wrong. The moment we begin to hunger after the seductions of this world, and to tamper with the first principles of morality, to condone evil or to despair of good, then fair becomes foul, and foul fair, and the truth is not in us, the vision of God is not for us. Burn the impure book, shun the man who suggests the unholy imagination, avoid witches, cultivate purity, pray and fast,

¹²⁰ Prov. 29 13.

¹²¹ Isa. 5 20-22.

then will God begin to reveal to you the secret of His works and ways. It will not be long before the Holy Cup of Healing—the vision of God, the sense of His presence and power and favor comes to you also.¹²²

The Sovereignty of Womanhood

The insight of true genius, guided by the finest poetic feeling, is nowhere more clearly seen than in the story of Sir Percivale's sister, which bears witness to the special fitness and aptitude of woman, by the very constitution of her nature, to render the highest spiritual service to the world. How large a part has womanhood played in the work of the world's salvation! What a conversation is that between two women in the hill-country of Judah! How the mystic sympathy passes from hand to hand, from eye to eye, from voice to voice! What divine communications, and yet how simple, how natural it all seems!¹²³ Of woman's special susceptibility to religious impressions all the world is aware. Who can gauge the depths of a mother's emotions,¹²⁴ or tell the strength of a sister's instincts?¹²⁵ Who would not rather trust to woman's intuitions than to man's reasonings? On whose counsel and sympathy do we most lean in seasons of sadness and sorrow? Of course, man has a womanly part to his nature, which is as good as a mother to him, and whose promptings are often truer and safer than those of his more masculine self. Woman also has many manly qualities, which reveal themselves especially where duty calls or danger. The difference is one of degree and emphasis.

In *The Merchant of Venice*, Shylock represents to me the hard theology, the forensic view of the atonement, which pictures God as a stern, irascible, inexorable Judge, or a relentless Creditor, whom nothing can appease but his "pound of flesh." But Portia! who is she? She is the human heart, which instinctively appeals against turning the universe into a mere law court, and which, when the

¹²² Cf. Luke 2 25-38.

¹²³ Luke 1 39-56.

¹²⁴ 2 Sam. 21 8-10. Cf. Tennyson, *Rizpah*; Luke 2 48-51.

¹²⁵ Exod. 2 7, 8; John 11 3, 32 f.; 12 2, 3.

cold, logical intellect cries *All's Law!* answers *Yes; but All's Love, too!* Portia represents the sympathetic, fatherly-motherly nature of God.

In woman there is a predominance of the affections, the unreasoning consciousness of right,¹²⁶ the power of sympathy, self-sacrifice, and waiting, patient waiting. All this means power for service, for suffering, and an affinity for the true, the beautiful, and the good. Hence we never read that women were "called" to follow Christ. They needed no call. The dew waits for no voice to call it to the sun. Men required to be called; women only to be attracted.

The Emotional Type: Mary Magdalene

To the questioning disciples, slow to believe, Jesus said, "Handle me, and see, that it is I myself." But to Mary Magdalene, who instantly held Him by the feet and worshipped Him, He said, "Touch Me not," in order that her faith might retain its spiritual integrity, and to prevent it from becoming in any sense earthy or sensuous. "For I am not yet ascended unto My Father and your Father. *Then* shall you spiritually cling to Me with faith's persistent embrace. Cling not to Me now; but go unto My brethren, and say to them what thou hast seen and heard." Not even to the tearful Mary was it given to indulge in the affectionate but too selfish enjoyment of the high privilege vouchsafed to her, but rather must she hasten to bear the good tidings of great joy to His anxious and disconsolate disciples. Thus did she become the first preacher of the gospel of the resurrection to the world—the first to restore the ever-living, spiritual Christ to the despairing disciples. "Mary Magdalene cometh and telleth the disciples, I have seen the Lord." The glory had returned, the Cup of Salvation was again among men.

The Practical Type: Florence Nightingale

When Luther, in a season of faintheartedness, wept like a big child and was fit for nothing, it was Catherine von Bôra who put to him the blunt question, *Is God dead?* until

¹²⁶ Cf. Matth. 27 19.

he felt much ashamed of himself. Three centuries before, in Luther's land, St. Elizabeth of Hungary, devoting all her revenues to the poor, spent her short life in fusing chivalry with the spirit of Christian charity and in creating a social conscience on the part of the rulers. In the dark days of war and slavery they never failed in bearing witness to the power of the Christian faith. There was Florence Nightingale, who, when the nations of Europe were engaged in mortal conflict; and Harriet B. Stowe, who, when the poor trampled slave thought that the gentle Christ must have been dead a long while, restored faith in a God of mercy and righteousness. Love imparted a healing virtue to the book of the one and to the bandages of the other. In a familiar passage, Wordsworth expresses his indebtedness to his wise and gentle sister, who was the means of restoring faith to his soul at an important crisis in his life. At the dark close of the French Revolution, the poet lost almost all faith in God and goodness, and all hope for the regeneration of society. His soul was filled with despair.

"Depressed, bewildered. . . . Then it was—
Thanks to the bounteous Giver of all good!—
That the beloved Sister in whose sight
Those days were passed, now speaking in a voice
Of sudden admonition . . .
Maintained for me a saving intercourse
With my true self. . . .
She whispered still that brightness would return." ¹²⁷

Feminine Theology

Of woman's faith, and her power to impart faith, the poet tells us when he says that as Sir Percivale's sister spake to Sir Galahad—

"She sent the deathless passion in her eyes
Thro' him, and made him hers, and laid her mind
On him, and he believed in her belief."

Woman has often nursed the world through the fever of scepticism and despair, strengthened its heart, and sent

¹²⁷ *The Prelude*, Bk. xi. "France."

it forth about its work in the sweet sunlight and open air. And while men were engaged in manufacturing creeds, in torturing and burning their heterodox brethren, whom they sent "roaring out of one fire into another," it was the religion of woman that saved the credit of Christianity. Inside the frowning buttresses of dogmatic theology the heart of woman has built up for the world a religion of sympathy, reasonableness, and charity. Christ has never been crucified afresh—as has happened in many a dogmatic article of faith and in many acts of religious intolerance—but that holy women have stood over against the cross deploring the blindness and inhumanity of it. On many a creedal cross and on many a calvary of conscience has He been put to an open shame. But not even the daughters of Jerusalem could restrain their tears as He bore His grim burden along the Via Dolorosa.

One could sometimes wish that a few Christian women would put their heads together and draw out a creed or declaration of faith for daily life, a working theory of human life for daily use. That it would have a very humanizing effect upon our rigid, scholastic, and soulless systems of theology, there cannot be the slightest doubt. Not that metaphysical conceptions of fundamental truths as set forth in the creeds and formularies of the Church have not an important place of their own and are of great historical value; but they leave much to be desired as inspirational documents for the study and practice of the general body of Christians.

The Christian Conception of Marriage

"The real religion of the world," according to Wendell Holmes, "comes from women much more than from men—from mothers most of all." And was not this what Keble meant when he said that Mary's bosom was the throne of Jesus? And here we are reminded of what has been charged as a serious defect in all medieval romance. Modern critics have taken exception to Malory's representation of celibacy and virginity as the highest ideal of life, even though it be spiritual and holy as that of Galahad or Percivale or Perci-

vale's sister. And it is doubtless true that that ideal is best realized, not in monastery or convent, but in the marriage relation. In all Christian writings, and in the best pagan literature as well, the family is set forth as the first unit in the State, and the home as the chief theatre of divine education. But Malory must be judged in the light of the age in which he lived and of the sentiments which then prevailed. His ideas, however, are far in advance of those of previous romancers concerning the sacredness of the marriage bond, as e. g., in his delineation of the noble qualities of Arthur's mother; and in other social relations the whole tone of his narratives is one of admiration for the higher standard of morals wherever exemplified, while it is usually left to the story itself to carry its own moral. Caxton, in his remarkable Preface, in which he expresses the aim and motive of both author and publisher, has pointed out that "all is written for our doctrine, and for to beware that we fall not to vice nor sin, but to exercise and follow virtue." Malory thus helped in strengthening the moral impulse imparted by Walter Map to English literature. Other masters then followed in quick succession, voicing and exalting the Christian conception of morality based on the value of the human soul and the sacredness of personality.

The ideal of marriage, as distinguished from and superior to all other forms of love and chastity is set forth with increasing clearness and power by Spenser, Shakespeare, Milton, Tennyson, and Browning. And who that has read Ruskin's *Queens' Gardens*,¹²⁸ Patmore's *Angel in the House*, or Woolner's *My Beautiful Lady*, has not fancied himself walking amid the silvered scenery and wooing fragrance of heavenly gardens? Should any man insist that they are only ideals, that in these exquisite writings we have impracticable patterns of womanhood, and that we look in vain for the originals, or even fair copies thereof, in real life, then we can only pity him in that he has passed through childhood and youth so blind to the virtues of one that was as God to him in the days that come not again. Lord Tennyson is never tired of reminding us that motherhood is woman's crowning glory.

¹²⁸ *Sesame and Lilies*, Lect. II.

Paul and Women

From some of his writings, one might conclude that Paul's ideas on the woman question were somewhat antiquated. He certainly was hard on them once in a while. They must not teach nor even speak in the churches; they could only listen in silence, and learn what they could. If they showed any incipient intelligence and wished to learn further, "let them ask their own husbands at home."¹²⁹ On no account should they try to domineer over their husbands. They must be kept in proper subjection and taught to know their own place. He told them how to dress, how to wear their hair. There must be nothing used for "effect"—no stibium, no cosmetics, no jewelry. They must attract no attention in any way. In fact, they should obliterate themselves as far as possible, and quietly plod along at their humble duties in the home. For man was the first on the scene, and woman was only created to wait on her lord,—a curious but interesting argument. "And Adam was not beguiled"—a palpably biased statement which only aggravates man's guilt—"but the woman being inveigled hath fallen into transgression."¹³⁰ She should be reminded of that, he thought, when she is at all tempted to overstep her limits and limitations. It is not recorded whether the Corinthian women were convinced by such arguments. It is a wonder that women should have had anything to do with him. But he seems to have got along with them very well, better than they did with each other sometimes.¹³¹ He did more than any other man of his generation to honor and elevate woman,—he assigned them official positions of influence in the church, and he found among them his best helpers and friends. Had he lived in our day, he would undoubtedly have proved the foremost champion in the cause of woman's emancipation.

Motherhood

In the above passage he casually mentions the traditional notion respecting woman's physical and mental inferiority

¹²⁹ 1 Cor. 14 35.¹³⁰ 1 Tim. 2 14.¹³¹ Phil. 4 2.

and her primacy in guilt. And then in a flash of inspiration he says, "Nevertheless she shall be saved through her child-bearing",¹³² that is, she shall make atonement for her original transgression and shall save her reputation and self-respect through the child-bearing, and by keeping faithfully and simply to her allotted sphere as wife and mother. Her recovery from the "curse" of subjection was to come through the penal suffering of maternity,¹³³ and as God had given her the greater suffering He would also give her the greater joy. The divinest service and holiest function of woman is to bring sound and healthy children into the world and to "nurture them in the chastening and admonition of the Lord."¹³⁴

"She shall be saved by means of the child-bearing," that being her special office and privilege, a service productive of the grand result whereby salvation was accomplished, a service leading up to and centring in and glorified by the advent of the Child of woman born, of God begotten. By the supposed instrument of her punishment (an erroneous and unscientific Hebrew tradition),¹³⁵—by the same shall she and all the world be saved.¹³⁶ And while he insisted on the subordination of women to men, no one has ever stated more strongly or clearly their need of each other, for "nevertheless", said he, "neither is the woman without the man, nor the man without the woman, in the Lord."¹³⁷ The most perfect and ideal human relationship he found in a marriage of mutual love and mutual dependence, where both the man and woman unite as one in the training and discipline of the child.

"The woman's cause is man's: they rise or sink
Together, dwarf'd or godlike, bond or free:
For she that out of Lethe scales with man
The shining steps of nature, shares with man
His nights, his days, mover with him to one goal. . . .
For woman is not undevelop't man,

¹³² 1 Tim. 2 15.

¹³³ Gen. 3 16; Ephes. 5 22.

¹³⁴ Ephes. 6 4. Cf. *In Memoriam*, xl.

¹³⁵ Gen. 3 16.

¹³⁶ Gen. 3 15; Matth. 1 21; Gal. 4 4.

¹³⁷ 1 Cor. 11 11.

But diverse . . . his dearest bond is this,
 Not like to like, but like in difference.
 Yet in the long years liker must they grow.”¹³⁸

Paul saw in the marriage relation the most perfect symbol of the mystical union between Christ and the Church (Ephes. 5 25).

Woman in the Early Church

In spite of certain restrictions, Christian women enjoyed a freedom and independence not to be found outside of the early Church. In all acts of public worship, including the Agape (love-feast) and the Eucharist (Lord's Supper) women enjoyed equal privileges with men, and in the general activities of the church they played a great part. In times of peace they were faithful in service; in the dark days of persecution they inspired others by their courage, as they went on “doing well, and not being put in fear by any terror.”¹³⁹ The Epistle to the Hebrews was written for the encouragement of Christians who were passing through terrible sufferings. Its author was a deep, sweet thinker, a laureate of sorrow, and the voice is as of a mother comforting her children. It is no wonder that many expositors have referred its authorship to Apollos, who was instructed by Priscilla.¹⁴⁰ And Harnack, as is well known, assigns its authorship to Priscilla herself. The Fourth Gospel also is supposed by some scholars to have been “inspired” by the mother of Jesus, who lived beneath John's roof-tree,¹⁴¹ where in quiet hours they talked and “pondered”¹⁴² and brooded upon Him who was made flesh beneath her heart. Part of the secret of its simplicity of diction and profundity of thought might be thus explained, although she had doubtless heard and known some things “too sweet, too subtle for the ear of man.”

Woman in the Middle Ages

Women kept the light of Christian faith and intelligence burning through the darkness of the Middle Ages in church

¹³⁸ Tennyson, *The Princess; A Medley*, vii.

¹³⁹ 1 Pet. 3 6.

¹⁴⁰ Acts 18 26.

¹⁴¹ John 19 26, 27.

¹⁴² Luke 2 19.

and school and home and abbey. Imperial courts and powerful families of Europe felt their influence and were converted to the faith. And it is not to be supposed that Paul meant they should forever hold their peace because a few garrulous women just emerging out of paganism at Corinth—the city of the hierodule—chattered¹⁴³ in church, and were forward in asking questions. Compelled to keep silence in our churches, Christian women have latterly taken to writing brilliant theological novels and philosophical treatises and beautiful songs which, to say the least, are far more illuminating and more human than the ponderous tomes of the Schoolmen and the hair-splitting disquisitions of Councils. And still more recently they have captured pulpit and rostrum, parliament and counting-house, law-court and laboratory, and are having their innings in almost every department of service.

The Emancipation of Woman

The more thoroughly Christianized a nation becomes, the larger the place accorded woman in the life of the community. In 1915 there were approximately eight million women workers in the United States, and during the war one and a half million additional women became industrial workers. These multiplied activities have given them greater independence and will still further promote their emancipation. The results in all branches of labor have not been equally satisfactory. While woman easily outvies man in the patient endurance of pain she is more susceptible than he is to fatigue, in the proportion of 100 to 128.¹⁴⁴ The law of adaptation and survival will in due course determine her peculiar fitness for different vocations at which she can permanently stay. Their entrance will no doubt have a humanizing influence on all industries and callings.

Viscountess Astor, member of the British Parliament, writes:—

“Out of the havoc and destruction of the Great War which has passed over the world like a cyclone, leaving social, political,

¹⁴³ 1 Cor. 14 34, 35 (*laléin*, ‘to chatter,’ ‘talk’).

¹⁴⁴ Goldmark, *Fatigue and Efficiency*, Ch. I.

and spiritual changes in its wake, certain new hopes are at length beginning to grow. . . . One of these new conceptions is the ideal of coöperation between nations, the road to which has been pointed by the League of Nations, the Washington Conference, and the Irish settlement. Another is the ideal of co-operation between men and women as comrades working together on an equal plane, for the good not only of their own homes but of humanity. . . . Women are, I think, the natural and practical idealists. It seems to be their special tasks to hand on the moral and spiritual standards of their country and of their age to the next generation. They are, in fact, the very core of the civilization of each nation, with its life in their keeping. The new call which has come to them does not brush this great trust aside; it merely widens its scope. . . . If, as we are so often told, woman's place is the home, the opportunity has now come to her to make the home indeed her own concern. It is her responsibility to see that her home is made safe for her children, and if she is to do this she must look outside her home to the affairs of her town, her country, and the world. . . . That is why we want lots of the right kind of women on every sort of public body."

The Housekeeper

Woman's rôle in the past has been one of subordination. Subordination, however, does not necessarily imply inferiority. Very often it is simply a matter of order and good government. But without any suggestion of superiority or inferiority we must recognize a natural and abiding difference between man and woman. Their interests and points of view are not antagonistic; they are just "different", and also complementary. Edwin Markham says that woman is needed in national and civic housekeeping as much as in home housekeeping, and for exactly the same reasons. And that is why social workers who have studied the needs of women and children are among the strongest supporters of woman suffrage. Mrs. Pauline O. Field, of New York, lately appointed to the district attorney's staff, says:—

"The woman who is not true to herself is without real success, friends, or admiration. The woman who wants to play the game in a man's way does not understand or appreciate her own sex. Woman's natural endowment tends toward passivity, of course. There is no question about that, that she has the ability

'to bear, to sustain, to carry,' even though she suffer. That is the great wonder of woman! Though that is a negative quality it equals man's positive achievements. We all have reached the status today where sex is not involved at all. Woman can apply herself diligently to her ideals, and the question of her being a woman has nothing to do with her success or lack of it."

John Stuart Mill states that but for his wife's comprehension of moral and social influences he should have had "a very insufficient perception of the mode in which the consequences of the inferior position of women intertwine themselves with all the evils of existing society and with all the difficulties of human improvement."¹⁴⁵ In Anglo-Saxon countries, at least, there is a fairly general agreement that while it may be true that there are some services the woman cannot render to the State, there are others that she alone can discharge, others that she can best discharge, and that sex should not be a disability in political life. Two things we should bear in mind—the one positive, the other negative. First, that women have human interests, rights, and responsibilities, a right to live their own life, all of which means

"As far as in us lies. . . .
We'll leave her space to burgeon out of all
Within her—let her make herself her own
To give or keep, to live and learn and be
All that not harms distinctive womanhood."¹⁴⁶

And secondly, that in the design and process of creation man and woman are different. "Male and female created He them."

"Could we make her as the man
Sweet Love were slain. . . .
Yet in the long years liker must they grow;
The man be more of woman, she of man. . . .
Till at the last she set herself to man,
Like perfect music unto noble words."¹⁴⁷

It is only a Lady Macbeth who prays to be unsexed. Let men cultivate the faculties, gifts, and instincts peculiar to

¹⁴⁵ J. S. Mill, *Autobiography*, p. 244.

¹⁴⁶ *The Princess; A Medley*, vii.

¹⁴⁷ *Ibid.*

themselves, and women those distinctive of their order, then shall "our sons be as plants grown up in their youth," healthy, strong, supple, flourishing in God's open air; "and our daughters as corner-pillars carved after the fashion of a palace,"¹⁴⁸ distinguished for their polished gracefulness and quiet beauty, after the manner of the exquisitely sculptured Caryatides of Greece and Egypt.¹⁴⁹ Heroism will be no longer insolent, nor saintliness sickly. "The light of the righteous rejoiceth" in its own brightness, Solomon says. Let man shine, let woman shine; let them, like binary stars wed their lights and rejoice in each other's peculiar power for service.

Sex-Relation

It is now maintained on biological grounds that the stability and perpetuity of the race depends upon woman, its progress upon man. Untold ages before there was sexual or conjugal reproduction, in the female of every species of plant and animal types of life were conserved and perpetuated through agamic processes. The fertilized cell is the one unfailling link in the eternal procession of life from the remote and unknown beginning. The sexes differ in certain aspects of brain power, the more aggressive, analytic, and inventive predominating in man, the more receptive, cohesive, and conservative in woman. Hence the practical achievements of the one and the religious temperament of the other. Woman's peculiar mission and noblest function it is to inspire faith among men, to perpetuate the sense and vision of God, and to infuse into human society the spirit of Christ,—to make for the Holy Grail a tabernacle among men. This she can do more effectively while engaged in the world's work than in morbid brooding over her sins—whether real or imaginary—within the bare walls of a convent cell. St. Catharine of Siena was better engaged as a peacemaker and helper of the sick and sinful than as a mystic and ascetic Sister of Penance. While man goes forth to his task with the glittering weapon which destroys evil and promotes progress, to the woman's care has been committed the sacred

¹⁴⁸ Ps. 144 12.

¹⁴⁹ Josephus, *Wars of the Jews*, V. v. 6.

medicinal cup which cures and by which man's faith is nourished.¹⁵⁰

Dante and Beatrice

In Dante, the personifications either of a special virtue or of a high ideal of life are always women. Beatrice represents divine love, and it was she who led Dante to God.¹⁵¹ Her eyes lifted and guided him from light to light from Purgatory and through the Ten Heavens. When, at sight of her, he felt the motions of his former earthly passion and fastened on her "too fixed a gaze,"¹⁵² she veiled her face admonishingly, for if he would rise with her into the higher realms his love must be free from all earthly alloy.¹⁵³ "These eyes are not thy only Paradise." And when through penitence he recovered himself her eyes became again reluctant with the living light eternal. His vision became more clear or obscure according to the quality of his thoughts. And when his mind became so gratefully fixed on God "that in oblivion Beatrice was eclipsed," she smiled her words of praise. So was he led on and "translated to higher salvation" until the vision of the White Rose—

"The saintly host
Whom Christ in his own blood had made his bride—"

dawned on him. When later he beheld Beatrice seated on her throne, to her he prayed,

"Preserve towards me thy magnificence,
So that this soul of mine, which thou hast healed,
Pleasing to thee be loosened from the body."

He then is bidden to look into Mary's face—

"The face that unto Christ
Hath most resemblance; for its brightness only
Is able to prepare thee to see Christ."

In the next and final stage the union of the human soul with God is complete.

¹⁵⁰ Cf. A. Nutt, *Legend of the Holy Grail*, iii.

¹⁵¹ *Paradise*, XVIII, 4.

¹⁵² *Purgatory*, XXXII, 9.

¹⁵³ *Paradise*, XVIII, 19.

CHAPTER VI

CHRISTIAN SYMBOLISM

An Agricultural Myth

A Celtic Myth. It would take us too far afield to dwell on the supposed pagan origin of the legend of the Holy Grail and its gradual transformation into a poem charged with Christian symbolism and mysticism. It may be noted, however, that in its original elements it probably presents a conception of life and nature older than that of the earliest religions of which we have any record, and forms part of an agricultural mythus in which the fairies are peasant deities who have sway over the elements of nature, the aspects of the moon, tides, and vegetation. They are represented as airy, animistic spirits, on whose good will the health and harvests of mankind depend, and to whom tithes are paid of the produce of field and garden, of flock and herd. They are the lineal descendants of the mysterious Tuatha de Danann of Irish mythical literature. To their agency the peasant owed his bread and corn and milk and wine,—bread and wine, as the choicest products of nature, being used sacramentally as symbols of man's dependence upon and obligations to the pastoral and rural divinities. These the people worshipped, and to them they offered both animal and human sacrifices in return for their favors. All the members of the community shared the flesh of the victim and thus entered into communion and covenant with their god. The goal of religion was the identification of the worshipper, the oneness of the soul, with the god. By wild, orgiastic rites the people wakened the dormant spirits of vegetable life and made the seeds sprout; "their frenzied dances quickened the life of vegetation by 'sympathetic

magic'." ¹⁵⁴ Traces of similar cults are found elsewhere; indeed this belief and the ritual founded upon it were common to most other peoples of the early ages, certainly to all the European races. In some instances the gods had intercourse with mortal maidens, and the semi-divine sons born of such union became the heroes and eponymous founders of races or clans, as in the stories of the Irish Cuchulainn, the Welsh Bran, the Greek Dionysus, and, in some versions, of Arthur. ¹⁵⁵

The Sancgreal

By an easy transition the magic food-producing vessel of the old Pagan sagas became in the Christian legends the Holy Grail, the cup of the Last Supper, the sacramental symbol of the Christian faith. The magic caldron is met with in the mythology of nearly every people, such as the caldron of Dagda, "the good god," the caldron of Bran the Blessed, and Ceridwen's caldron of inspiration or wisdom (which goes back to the earliest Celtic mythology). ¹⁵⁶ Sometimes it is the symbol of fertility and abundance; sometimes a cup of balsam, the washings of which restore sick, maimed, and wounded to complete health. Sometimes the drink which it held had power to revivify the dead.

When Sir Percivale met Sir Ector and they fought until each had almost slain the other, "Percivale kneeled down and made his prayer devoutly unto Almighty Jesu; for he was one of the best knights of the world that at that time was, in whom the very faith stood most in. Right so there came by the holy vessel of the Sancgreal with all manner of sweetness and savor, but they could not readily see who that bare the vessel, but Sir Percivale had a glimmering of the vessel, and of the maiden that bare it, for he was a perfect clean maiden. And forthwithal they both were as whole of hide and limb as ever they were in their life days; then they gave thankings to God with great mildness. O Jesu! said Sir Percivale, what may this mean that we be thus healed, and right now we were at the point of dying? I wot full well, said Sir Ector, what it is. It is an holy vessel that is

¹⁵⁴ A. Fairbanks, *Handbook of Greek Religion*, p. 242.

¹⁵⁵ Cf. Gen. 6 1, 2.

¹⁵⁶ Sir John Rhys, *Hibbert Lectures*, pp. 94, 551.

borne by a maiden, and therein is a part of the holy blood of our Lord Jesus Christ, blessed might He be! but it may not be seen, said Sir Ector, but if it be by a perfect man. Truly, said Sir Percivale, I saw a damsel, as me thought, all in white, with a vessel in both her hands, and forthwithal I was whole.”¹⁵⁷

At the Feast of Pentecost, “every knight sat in his own place as they were toforehand. . . . Then there entered into the hall the holy Graile covered with white samite, but there was none might see it, nor who bare it. And there was all the hall full filled with good odours, and every knight had such meats and drinks as he best loved in this world: and when the holy Graile had been borne through the hall, then the holy vessel departed suddenly, that they wist not where it became. And then the king yielded thankings unto God of his good grace that he had sent them. Certes, said the king, we ought to thank our Lord Jesu greatly, for that he hath shewed us this day at the reverence of this high feast of Pentecost.”¹⁵⁸ It was then that the knights made “the avow and promise to labour a twelve-month and a day, or more if need be, in the quest of the Sancgreal.”

A Beautiful Instinct

The legend in its latest form was readily seized upon by poets and painters and musicians as a fitting vehicle for certain moral and spiritual ideas, nor has anyone expressed more perfectly than Lord Tennyson its symbolic suggestiveness. It may seem a fantastic and unnatural thing to associate a cup shaped out of a most precious stone with the story of a homeless, penniless peasant who was about to pay the death penalty as a public criminal. And yet it was no more unnatural than the beautiful instinct which led a greatly forgiven woman to anoint His feet with liquid nard, very precious, and to wipe them with her loose tresses.¹⁵⁹ It is the instinct which has led the true worshipper in all ages to devote of the best of all his possessions, and not “the residue thereof,”¹⁶⁰ to his God,—pure gold, the best of the oil, vintage, grain, cattle, oxen, together with the firstborn—the fruit of his body.¹⁶¹ It

¹⁵⁷ Malory, *Morte Darthur*, Bk. XI, Ch. xiv.

¹⁵⁸ Malory, *Morte Darthur*, Bk. XIII, Ch. vii.

¹⁵⁹ Mark 14 3; John 12 3.

¹⁶⁰ Isa. 44 17.

¹⁶¹ Num. 18 12, 29; 1 Sam. 15 15; Mic. 6 6, 7.

was only in times of degeneracy that anything less was offered.¹⁶²

New Uses for Old Material

Then note, further, that the precious gem that once belonged to His now dethroned enemy—a relic of rebellion—is now converted to holy uses. Saved from destruction the virtuous stone becomes a sacred relic, the symbol and agent of health and immortality. So is it when the gifts, the talents and powers which have been employed in the service of self and sin are consecrated to Christian service, when the energy, cleverness, and knowledge which were put to evil uses have been redeemed and sanctified by a new and holy purpose, or as when the melody that used to stir up evil thoughts or passions is wedded to some pure and noble sentiment, song and singer being converted together. God claims the gift of speech, the wit and humor,¹⁶³ the singing voice, the sound judgment, the learning, the power of organization that have been used in business and for gain, to be devoted as unreservedly to His service as ever they were to our own. Physical strength may thus be transformed into spiritual power. The gospel summons the fleshly organism to higher uses than acrobatic feats and the vulgar triumphs of the prize-ring. Language that had been prostituted in the service of the scurrilous novelist and sordid versifier has been rescued and converted into gems of speech, vehicles of the divine economy of grace. The mystic emerald cup was truly a fitting symbol of such trophies of redemption.

Symbols

The Magic Touch. Lord Tennyson describes in many a jeweled phrase the various benefits derived from seeing or touching the sacred chalice. Mark, first, *the effect of men's contact with the Grail.*

“If a man
Could touch or see it, he was heal'd at once,
By faith, of all his ills.”

¹⁶² Mal. 1 7, 8; 3 8, 9.

¹⁶³ Cf. 1 Kings 18 27.

Does it seem unreasonable to attribute such healing or prophylactic virtues to any material thing? We are now dealing with symbols. We have no purely spiritual language or vocabulary by means of which to express spiritual things, and must therefore make use of material symbols. A symbol is something that stands for an idea or a thought, just as the universe itself is a symbol of God's thought. We have symbols of man's dependence upon and communion with God in the tree of life in Paradise, the manna in the wilderness, the bread and wine in the Eucharist. "This cup is the new covenant in my blood."¹⁶⁴ That blood bespeaks the reality of Christ's human life, the wholeness and merit of His sacrifice. Similar symbols of spiritual truths we have in the rainbow,¹⁶⁵ the paschal lamb, the brazen serpent, and the Shekinah. Christ used the common things of life—light, bread, water, wine, lilies—to lift men's thoughts to God.

The Eucharist

Through the consecrated elements on the Lord's Table Divine love is trying to say something to sinful man, the Divine life is seeking to pour of itself into the life of humanity. In the holy sacrament our memory is awakened, our emotion stirred, and our will sanctified and energized in a renewal of purpose. The springs of life are touched and purified. We are quickened into newness of life. All of which makes for health of spirit, mind, and body. We thus receive strength for better living and cleansing for clearer vision. The sacrament bestows no blessing *ex opere operato*, i. e. by the mere mechanical performance of the physical act, but only by the spiritual appropriation of the benefits. As we meditate on the holy lessons of the Lord's life and death, as by faith we identify ourselves with Him in His life and spirit and purpose, as there is formed in us the mind, the will, the character of Christ, we grow from weakness into strength, from sickness into health, and from sinfulness into holiness. By a process of assimilation His life becomes ours. "He that eateth My flesh and drinketh My

¹⁶⁴ Luke 22 20.

¹⁶⁵ Gen. 9 13-17.

blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me.”¹⁶⁶

The Eucharist is a “banquet of the most heavenly food,” for the nourishment of our spiritual life. Even as the crucifix by the roadside in the St. Bernard Pass tells the climber that the hospice is near at hand, so is the cross the symbol of God’s hospitality.¹⁶⁷

“The principal effect of this Sacrament is to preserve in the soul the life of grace. The Eucharist is, according to the Council of Trent, the divine medicine which purifies the soul from venial, and preserves her from mortal sins. ‘It is of such efficacy,’ says St. Vincent Ferrer, ‘that it delivers from all sin those who receive it with the proper disposition. . . .’ There is no better means, according to St. Teresa, for becoming perfect in virtue than frequent communion. . . . St. Francis de Sales says, ‘Communicate, therefore, frequently, and as frequently as you can. . . .’ To humility unite an act of contrition and hope, confidently expecting that Jesus Christ, when he comes into your soul, will enrich you with his graces. . . . You must excite an ardent desire of receiving Jesus Christ in the Holy Sacrament. To nourish the soul, this celestial bread must be eaten with hunger. He who receives it with the strongest desire, receives from it the greatest graces. St. Francis de Sales used to say, that he who gives himself to us only through love, should be received only through love.”¹⁶⁸

“The benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us. . . . We are very members incorporate in the mystical body of the Son of God, which is the blessed company of all faithful people.”¹⁶⁹

The Sacramental Formula

As believers partake of these holy mysteries (symbols), the pledges of God’s love in Christ, they enjoy a holy communion in a nature which is common to Him and them.

¹⁶⁶ John 6 56, 57. Cf. Eccclus. 24 21; Jer. 15 16.

¹⁶⁷ Cf. Ps. 23 5, 6.

¹⁶⁸ *The Treasury of the Sacred Heart*, “On Communion.”

¹⁶⁹ *The Book of Common Prayer*, “The Communion.”

"The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread."¹⁷⁰ We may differ in our interpretation of the symbols and formulas, "This is My body. This is My blood." But whether we accept the symbolical ("dynamic") view, or "transubstantiation," or "consubstantiation," or the "sacramental union" (Lutheran) theory, all will agree with St. Augustine that the true eating of the body of Christ consists in believing. "Believe," said he, "and thou *hast* eaten." As the cup represents the blood—the life—of Christ, so the sacrament is the blood—or life—covenant that symbolizes the unity of man with God. To believe that the body and blood of Christ are really and locally present in the Lord's Supper is not essential to the true doctrine of the Real Presence, but rather contradicts it, for that would be intermittent and mechanical. And the real presence is that which is experienced in the hearts of men and abideth for ever.¹⁷¹ The ever-living Christ is the ever-present Comrade. The Lord's Table is the meeting-place of differing creeds, where they fuse, lose their opposition, and become one prevailing force. There we forget our theological differences; we are in contact with one and the same spiritual energy. Well may it be called an Eucharist—a "thanksgiving" memorial feast of love. It speaks of the forgiveness of sins, of the "blood poured out for many unto remission of sins," of deliverance from guilt, from remorse, from the stain and power of sin, of restoration to right relations to God, a cleansing from all unrighteousness,¹⁷² and thus we partake of it "to our great and endless comfort."

"The Cup of Blessing"

Where is the true believer, be he Catholic, Lutheran, Zwinglian, or any other, who has not felt the sacramental solemnity, the oath-pledge against evil? The cup of bless-

¹⁷⁰ 1 Cor. 10 16, 17.

¹⁷¹ Matth. 26 28; John 14 23; 15 5.

¹⁷² Matth. 26 28; 1 John 1 9.

ing comes to us, like the live coal in the hand of the seraph touching the prophet's lips, reconsecrating us once more for the service of Christ. In nature itself we have a faint adumbration of this truth. While every transgressor of natural law has sooner or later to pay the penalty, yet the *vis medicatrix naturalis*, the healing and recuperating energy in nature, speaks of a principle of grace that penetrates and pervades the universe. In the moral world, as in the physical, God forgives—obliterates—all of sin that disturbs our personal relations to Him as Father, and gives us power to work off evil consequences entailed by evil ways. The sense of God's favor "soothes our sorrows," and by the power of His redeeming grace He "heals our wounds." This stupendous truth is expressed in varying phrase and under various figures. Sin is said to be "blotted out" (Ps. 51 9; Isa. 18 25; 44 22), "covered" (Ps. 32 1; 85 2), "removed" (Ps. 103 11, 12), "washed away" (Ps. 51 2), "borne or taken away" (Isa. 27 9; Hos. 14 2; John 1 29), "cast out of sight" (Isa. 38 17; Micah 7 19), "passed by" (Micah 7 18). We are restored to a right and natural relation to God (Luke 15 22-24; Rom. 8 1, 2, 16; 2 Cor. 5 17-19). "God was in Christ reconciling the world unto Himself." The redemption which the soul calls for is effected and focused in one comprehensive historic act of eternal import. That is the very heart of the gospel—the actual historic mediation of grace and strength from Christ—the act of God in Christ whereby the soul is liberated through the control of the holy love of God, of which the sacrament of the Eucharist is the effective sign and seal. Mediated through the New Testament, and through the Church and its sacraments, the work of Christ becomes through faith the supreme reality of our own consciousness. "Our passover also hath been sacrificed, even Christ: wherefore let us keep perpetual feast."¹⁷³ Chrysostom says that "all the life of a Christian should be one festival because of the superabundance of blessings bestowed upon him." And his own last words were, "Thanks be to God for everything."

¹⁷³ 1 Cor. 5 7, 8.

"Come ye disconsolate, where'er ye languish,
 Come to the mercy-seat, fervently kneel:
 Here bring your wounded hearts, here tell your anguish;
 Earth has no sorrows that heaven cannot heal."

Calvary interprets and fulfils the symbolic Shekinah. Here we have the vision of a friendly God—the God that ought to be, and is—the helper of the helpless, hope of the hopeless. Here, too, have many who had been despaired of and had despaired of themselves come with a foretaste of hell's own bitterness already in their mouth, have taken the cup of salvation and gone forth with the light of hope on their brows, the joy of heaven in their souls.¹⁷⁴ By the thrust and thrill of the Holy Spirit in their hearts they have known themselves to be the children of God.¹⁷⁵

Properties of the Grail

Note, secondly, *the effect of Christ's contact with the Holy Grail*. The miraculous virtues of this cup were accounted for by the fact that Christ drank from it at the Last Supper and that later it received His blood. In some of the versions the properties of the Grail are of a purely physical nature, while others attribute to it a remarkable spiritual power. The Jews, suspecting Joseph, who had taken down Christ's body from the cross, of having also stolen away the body, put him into prison where they proposed to starve him. There Christ appears to him and hands him the Grail, by which he is sustained for forty years (some say forty-two) without food or drink.

When Joseph came to Britain, there came with him four thousand people, all of whom were fed by ten loaves placed on the table, on the head of which was the Grail. And we have already seen how it filled the king's court with perfumes as it entered, and the tables with every kind of meat that could be desired. When it came in, there was not one of the knights that could say a single word. When it went out, they all recovered their speech. Then, again, we read that by its means Joseph is enabled to distinguish between

¹⁷⁴ Cf. the Hallel Psalms of the Jewish Ritual (113-118).

¹⁷⁵ Rom. 8 16.

those who had kept themselves pure and those who had defiled themselves with sin. And in some of its later forms, the legend gives prominence to the sacramental nature of the Grail.

The allegorical merit of the legend consists chiefly in its suggestion of the Divine fulness (pleroma) of life in Christ,¹⁷⁶ a doctrine to which the chief prominence is given in all the New Testament writings. And not only is it suggestive of the all-fulness that dwelt in himself, but also of the healing virtue or other beneficent power which He imparted to all who by faith came in contact with Him, and of the incidental blessings which invariably seem to have attended His ministry.

Apocryphal Literature

In the apocryphal literature of the early Church we continually meet with legends of a like kind with that of the Holy Grail, most of them of a fanciful and superstitious character, with a few which may justly lay claim to some historical basis. E. g., *The Apocryphal Acts* (of Paul, Peter, John, Andrew and Thomas), while almost entirely worthless as history, are of very great value as throwing light on the beliefs, customs, and forms of worship and church government of the Christians of the first and second centuries. In their account of the apostles they reveal an abnormal and unhealthy taste for the supernatural and miraculous. They are for the most part out of touch with reality and bear unmistakable traces of the influence of its pagan environment upon the Christian church, both in matters of faith and practice. They are deeply tinged with the Hellenic spirit which reveled in the miraculous. They evince a profound reverence for the apostles as custodians of the Christian "mysteries,"¹⁷⁷ and these legends were freely invented as a testimony to their supernatural status. There assuredly was much more known concerning the apostles than is contained in the Canonical Writings, and these authentic traditions would be preserved in Christian communities, to be only too soon mixed up with legendary fabrications. There is some substratum of historical fact, for example, in the episode of Paul's association with Thecla, as the existence of her noble protectress Tryphæna is established by coins. The few grains of historical fact are,

¹⁷⁶ 1 Cor. 4 1.

¹⁷⁷ Col. 1 19.

however, almost lost in the enormous mass of legendary overgrowth. Eusebius rejected these writings as "absurd and impious," and Augustine speaks of them as the work of "cobblers of fables." "Whole generations of Christians," Harnack says, "yes, whole Christian nations were intellectually blinded by the dazzling appearance of these tales. They lost the eye not only for the true light of history but also for the light of truth itself."¹⁷⁸ While many sections of the Apocryphal Acts and Gospels contain songs, prayers, and homilies which bear witness to the remarkable gifts, mystic fervor and moral earnestness of those early Christians, and also to their deep sense of the spiritual presence and power of Christ, their living Lord, yet the narrative portions for the most part read like extracts from the *Arabian Nights*.

Very occasionally they are characterized both by their vividness of expression and spiritual suggestiveness. Take, e.g. the story of the Willow Tree:—"Again he showed me a willow which covered the fields and the mountains, under whose shadow came all such as were called by the name of the Lord. And by that willow stood an angel of the Lord, very excellent and lofty; and did cut down boughs from that willow with a great hook; and reached out to the people that were under the shadow of that willow little rods, as it were about a foot long. And when all of them had taken them, he laid aside his hook, and the tree continued entire, as I had before seen it. At which I wondered, and mused within myself."¹⁷⁹

Many of the stories were based on the belief that to come by faith in touch with Jesus, either directly or indirectly, was a sure means of blessing. "The next day the prince's wife took perfumed water to wash the (infant) Lord Jesus, and afterwards poured the same water upon her son, whom she had brought with her, and her son was instantly cleansed from his leprosy. Then she sang thanks and praises unto God, and said, Blessed is the mother that bare thee, O Jesus! Dost thou thus cure men of the same nature with thyself with the water with which thy body is washed?"¹⁸⁰ The well-known story of the healing of Abgarus, king of Edessa, carries a similar meaning. The *Protevangelium of James* and the *Gospel of Thomas*, with their bizarre, inept, and repellent stories of the Nativity and of the childhood of Jesus are strangely deficient in any moral elements. And the apostle John certainly seems to discount all the miracles of

¹⁷⁸ *International Standard Bible Encyclopædia*, I, 188.

¹⁷⁹ *Apocryphal New Testament*, "3 Hermas," VIII, 1-3.

¹⁸⁰ *Ibid.*, "1 Infancy," VI, 34-36.

Christ's childhood recorded in the Apocryphal Gospels, and to agree with the Synoptists in representing the Messianic career as beginning after His baptism. "This beginning of his signs (AV 'miracles') did Jesus in Cana of Galilee, and manifested his glory."¹⁸¹

The main interest of the apocryphal writings for us lies in the fact that they were considered sacred by the Christians of the first four centuries; that, together with the New Testament, they represent the popular beliefs of that period; and in the evidence they furnish by comparison of the progress of Christian thought during the intervening centuries. These legends are largely of a kind with those of the Koran and of Hindu mythology. Many of the acts and prodigies ascribed to Krishna are of the same kind as those attributed to Jesus in His infancy.

In 1900 a translation was published of a Syriac (Edessan) manuscript, probably of the middle of the eighth century, in which it is supposed we have a reproduction or imitation of the language and ideas of the lost *Gospel of the Twelve* (written, as Zahn thinks, about 170 A. D.), from which we extract the following passages: "When the voice was silent, they fell upon their faces from their fear a great and long space; and with the tears from their eyes all the upper room was full of water; and Simeon Kepha and his eleven companions rose up, being bound and called by the Holy Spirit, and they went whither Jesus had directed them, and they were there fasting and praying seven days (? and did eat nothing), and suddenly there were set before them (? tables) full of all good things, things excellent, whence they came our Lord only knows, things from which he himself was nourished; and on the morrow, like as on the first day, he flashed light over them, and made them fervent in spirit and in truth, and a voice came to them and said, 'Speak out, speak out!' And they began to glorify God and laud and praise and exalt our Lord." The reader will note the striking similarity of the above to the vision of the Grail in Arthur's Hall. Again, or rather just before this, we read, "And forthwith our Lord was taken up from his twelve (apostles), and their minds were fervent (and were inflamed) like a fire that burns; and there was given to each one of them a tongue and grace, and Simeon spake with them in Hebrew, and James in Latin, and John in Greek, and Andrew in Palestinian, and Philip in Egyptian, and Bar Tholmai in Elamite (?), and Matthew in Parthian, and Thomas in Indian, and James the son of Alpheus

¹⁸¹ John 2 11.

in the tongue of Mesopotamia, . . . and Thaddæus in African, and Simeon the Cananæan in Median, and Matthias in the Persian tongue. And they understood what they were saying, each man (understanding) the tongue of his fellow. . . . And Simeon Kepha and the eleven disciples bowed down before God in the same upper room and they prayed. . . . And when they had finished their prayer, forthwith suddenly (the Lord) flashed lightning over them from heaven; and (the earth) was filled with a great light. . . . And a mighty voice was heard from within the light which said, 'Blessed and blessing is he that came and that comes in the name of the Lord; blessed is the mystery of salvation. . . .' Thus they heard until that light faded from the upper room."¹⁸² Here again we discover several elements which the legends, both canonical, extra-canonical, and non-canonical, have in common. Regarding the passage last quoted the tradition is that the Twelve divided severally among themselves the different regions above mentioned as the spheres of their activity.

The Pleroma

The one underlying idea in all these legends is that of the fulness of the divine life that dwelt in Christ and was communicated through Him, and the thoroughness with which the Church is the receptacle of His powers and the messenger of His grace. And to this truth bear all the apostles witness. "A woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment . . . Jesus said, Some one did touch me; for I perceived that power had gone forth from me." And to the trembling woman He said, "Be of good cheer; thy faith hath made thee whole."¹⁸³ As radium emits rays of light and heat, so there radiated from Him hope and health wherever faith was found. His very garment, to its blue tassel, seemed to be instinct with His own spirit and sensitive to the most trembling hand. Hers was a superstitious touch; but the faith beneath it secured for her the blessing. The leakage of life in her case had probably been due to some weakness of will, which was removed by the new thrill of life that came from Him.¹⁸⁴ But in whatever light we

¹⁸² J. Rendell Harris, *The Gospel of the Twelve Apostles*, pp. 35, 30.

¹⁸³ Matth. 9 21, 22.

¹⁸⁴ John 10 10.

may regard the New Testament miracles, whether as actual history, "signs"¹⁸⁵ of Christ's divine authority,—emanations of the Eternal Light, or as object-lessons or symbols of spiritual processes, all history bears witness to the power resident in Christ to heal guilt and sorrow, doubt, and death itself.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

Jesus spat on the ground, made clay of the spittle, and smeared therewith the eyes of a man born blind. He then bade the man wash the clay from his eyes in a pool. He went, "and washed, and came seeing."¹⁸⁶ The tassel of His garment, clay and saliva,—these were the simple means He used to quicken faith and to carry the blessing. Even as it is written, "The leaves of the tree were for the healing of the nations."¹⁸⁷ Poverty of leaf is excused if a tree bears good fruit. The fruit, not the leaves, is the great endeavor of the tree and its excuse for existing. But in fruit and leaf the tree of life provides both food and medicine. Likewise "virtue"¹⁸⁸ and blessing extended to the very extremities of the Lord's ministry. Churches, schools, and hospitals spring up in the wake of the gospel. It promotes both holiness and sanitation, "having promise of the life which now is, and of that which is to come."¹⁸⁹ Oft-times the simplest, poorest things,—a doggerel verse or a poor sermon that has the name of Jesus in it, has proved the means of conversion or a source of comfort.

Judas betrays Jesus, but stricken with remorse he rushes back to the Sanhedrin Hall and hurls the accursed shekels—the price of innocent blood—into the Holy Place adjoining. The priests could not put blood-money into the sacred Treasury for use in the service of the Temple. So they consulted together and decided to buy with the thirty shekels

¹⁸⁵ John 2 11; 20 30; 1 4.

¹⁸⁶ John 9 7.

¹⁸⁷ Rev. 22 2.

¹⁸⁸ Luke 8 46 (A.V.).

¹⁸⁹ 1 Tim. 4 8.

a potter's field, just outside the city, to bury strangers in.¹⁹⁰ The old field had been well-worked in past time, there was little clay left in it, and they could buy it cheap. And now, for the strangers dying in the city, the Gentiles who formerly were buried like dogs outside the walls, a cemetery is provided where the despised, uncircumcised pilgrims might find rest. And "tainted" Judas-money, thus accidentally associated with Jesus, became the medium and symbol of God's grace to the heathen. And so also was the rejection of Jesus by His own nation converted into world-wide blessing. "I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?"¹⁹¹ Even the cross, that instrument of terror and deepest shame has become the symbol of what most is prized among men.¹⁹²

Apostolic Miracles

Similar "signs" are said to have followed the preaching of the apostles everywhere. "By the hands of the apostles were many signs and wonders wrought among the people: insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some of them." And from the cities round about they came, bringing sick folk. "And they were healed every one."¹⁹³ "And God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out." They thought there was a magic virtue in Peter's shadow and in Paul's aprons. It was a superstitious idea; yet there was faith in it, and the faith was richly rewarded. Incidentally we are reminded of the conspicuous part played by the holy shadow of unconscious influence and the consecrated apron of humble

¹⁹⁰ Matth. 27 3-10.

¹⁹¹ Rom. 11 11, 12.

¹⁹² Gal. 6 14.

¹⁹³ Acts 5 13-16.

service in the history of Christ's kingdom, and that quite apart from any miraculous element, as set forth in the lives of Santa Zita,¹⁹⁴ George Fox,¹⁹⁵ William Carey, John Pounds, Elihu Burritt, Williams of Erromanga, Mackay of Uganda, and many others.

Ecclesiastical Miracles

We find no support given in the New Testament writings to the Roman Catholic belief in the healing and life-giving efficacy of holy relics. Cardinal Newman states that the Ecclesiastical relics are innumerable and inexhaustible, and that they possess supernatural virtues which always lie latent in them and often work powerfully. But first of all the genuineness of these relics remains to be proved. Newman says "that some of the miracles reported were true miracles; that we cannot be certain how many were not true; and that under the circumstances the decision in particular cases is left to each individual, according to his opportunities of judging." Some of them he characterizes as "more or less unaccountable, unmeaning, extravagant, and useless," while many others are demonstrably false.¹⁹⁶ He admits, indeed, that the great mass of Ecclesiastical miracles is fictitious. He has no difficulty in accepting the miracle of the discovery of the Cross by St. Helena (A.D. 326), the miraculous cures by which it was distinguished from the crosses of the two thieves, and the multiplication of the wood, in the form of relics scattered through Christendom. Paulinus said that it was distinguished from the other two by its restoration to life of a corpse which it touched.

Newman mentions, without endorsing, the tradition that the portion of the Cross kept at Jerusalem gave off fragments of itself without diminishing. He remarks that "the very fact that a beam of wood should be found undecayed after so long a continuance in the earth would in some cases be a miracle," and then adds, "I am as little disposed to

¹⁹⁴ Note L. "Santa Zita," p. 241.

¹⁹⁵ Carlyle, *Sartor Resartus*, "Symbols."

¹⁹⁶ *Two Essays on Biblical and on Ecclesiastical Miracles*, pp. 48, 100, 300.

deny that the Cross was discovered, as that the relics of St. Cuthbert or the coffin of Bishop Coverdale have been found here in England, in our own day.”¹⁹⁷ There are only two instances in Scripture of alleged miracles effected through the relics of saints, nor is it in any way intimated that such relics were possessed of a perennial virtue.¹⁹⁸ Neither does Tennyson suggest such a claim for the Holy Cup or the Sacred Bread.

“I, Galahad, saw the Grail,
The Holy Grail, descend upon the shrine:
I saw the fiery face as of a child
That smote itself into the bread, and went.”

In 1843, Cardinal Newman writes that he “cannot withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States”; and does “not see why the Holy Coat at Trèves may not have been what it professes to be.” He accepts the story of the large plate of silver that appeared suddenly to St. Antony in the Thebaid desert. “As he spoke, the plate vanished.”¹⁹⁹ But in 1870 he admits his mistake and speaks of the “professed,” “the pretended liquefaction of the blood of St. Januarius” as “unsatisfactory.” There is a class of “apparent miracles on which no stress can be laid, ordinary causes being assignable in all of these.”²⁰⁰ Altogether, then, the evidence furnished by the Ecclesiastical miracles seems a somewhat precarious and insecure foundation on which to base the authority of the Church. Not long since, it was announced from Rome that Professor Giaccio had by chemistry imitated the miracle of the liquefaction of the blood of St. Januarius. The professor employed a reliquary phial of the dimensions of those used at Naples. With the same number of candles as those which had been used three times a year at the Naples Cathedral, and the same degree of temperature, a reddish

¹⁹⁷ *Ibid.*, pp. 301, 326.

¹⁹⁸ *2 Kings* 13 20, 21; *Acts* 19 11, 12. Cf. *2 Kings* 2 14; 4 29-37.

¹⁹⁹ *Two Lectures*, p. 123.

²⁰⁰ *Two Lectures*, pp. 62, 63.

coagulated substance within the phial, which remains the inventor's secret, began to liquefy and bubble exactly thirty-five minutes after the experiment began.²⁰¹ And as to the motion of the eyes in the pictures of the Madonna, a well-known modern picture of Christ shows how easy it is to give the eyes a similar expression.

Now, a miracle which can be explained or imitated is no longer a miracle. With advancing knowledge, the modern man is less than ever inclined to implicit acceptance of miracles and prodigies. Rev. S. A. Barnett gives a pertinent illustration of the extent to which scientific teaching is penetrating the Orient. He says, "A Cingalese, who had the devil-dancer to dance all night and attract the devil of disease from his body, told us next day that probably the damp was the cause of his rheumatism." Many of the alleged miracles admit of a psychological explanation, as being due to the state of mind of the patient rather than to any supernatural power or virtue in the sacred relic. To this class belong St. Frances' vision of her guardian angel, the exorcism of evil spirits, the cures wrought by the Holy Coat of Trèves, by the Virgin Mary's garments at the Escorial, and the scenes witnessed at the sacred springs of Holywell and Lourdes. But the vast majority of Ecclesiastical miracles are an offense to reason and the moral sense. In all candor it must be said that the eminent Cardinal makes a strenuous but unsuccessful attempt to present the appearance of surrendering reason *rationally*. It is hardly necessary to point out the serious consequence of staking the truth of Christianity upon "such miracles as at the present day," to use his own words, "rather require than contribute evidence, as if they formed a part of the present proof on which Revealed Religion rests its pretensions."²⁰²

Science and Miracles

A similar danger, it may be said here, attaches to much of our Protestant teaching which represents God's power and glory as being more fully manifested through "the in-

²⁰¹ *The Cincinnati Times-Star*, December 24, 1906.

²⁰² *Two Essays*, pp. 10, 141.

terstices of a broken natural world" than through the established order of the world. Increase of knowledge has made belief in the miraculous to many more difficult and to many others impossible. Coleridge said he had seen *too many* miracles to believe in them. While the rank and file of believers accept the Biblical miracles at their face value as historically-attested facts, we find in largely increasing numbers and influence those who, in the light of the modern scientific doctrine of an unbroken order of causation in nature, treat miracles, in the strict sense, as historically inadmissible. It is increasingly felt that the state of our knowledge of nature and physical change is such that we must look elsewhere than in a literal interpretation for the true significance of the miraculous narratives. According to Ritschl, a miracle "has its truth, not for science, but for religious experience," and the transgression of natural law, which is foreign to our experience, is no necessary presupposition of it. Christ's power over nature, "quite independently of the criticism of particular miracles, is a necessary attribute of one in whom is accomplished . . . the perfect grounding and representation of the divine image." But still His extraordinary works, he maintains, were not such as went beyond the bounds of natural law.²⁰³ In this view miracle, while not a "scientific" notion, has its religious or spiritual value. Miracles, it is now very generally held, may be attributed to the supposed operation of an existing physical cause, although the cause may not appear in the particular case or have been as yet discovered. Tentatively, then, each individual miracle stands or falls by the evidence that can be brought to support it, or by its own rationale, or by its scientific probability. There is general agreement that, if the Gospel miracles are to be believed in any form, it must be as the result of a prior faith in the unique spiritual personality of Christ.

A middle position is taken up by those who, while accepting the Kantian doctrine that "nothing that can be proved to happen in this world lies outside the domain of the law of cause and effect," yet leave room for events which are to us mysterious, and in a sense miracles. To seek to evade

²⁰³ See James Orr, *The Ritschlian Theology*, pp. 93, 202.

the difficulties by calling the supernatural the "higher natural"²⁰⁴ is only playing with words. In none of the New Testament epistles is there any mention made of the miracles wrought by Jesus. John emphasizes the incarnation, Peter the transfiguration,²⁰⁵ and Paul the resurrection, of Christ. In the Fourth Gospel miracles are introduced as aids to faith,²⁰⁶ but nowhere is belief in miracle as a violation or supersession of nature imposed as a condition of entrance into the kingdom of God. In other words, faith is not committed to the acceptance of particular miraculous incidents, neither is it affected by the critical doubts which may be cast on any or all of these. We must cling to knowledge, at all cost, and may, in consequence, find it necessary to modify or drop some cherished beliefs in the interests of faith itself.

"Value-Judgment"

The day may come when with fuller knowledge of the processes of nature—the laws of mind and matter—men will experience no difficulty in believing in miracles, for the miraculous is always relative to knowledge. The very freedom of the human will resists the idea of undeviating methods of action on the part of men. How much more, then, on the part of God, so long as it can be seen to be for higher ends through the fuller self-disclosure of God. It is, therefore, chiefly a "judgment of value" that must be pronounced on the records, as related to an objective ideal of beauty, goodness, and truth. It is very possible that as our knowledge of the natural expands, so also may our sense of the supernatural. And while it is necessary to strive for a philosophy which will give to Christian faith its appropriate intellectual context, free from credulity or suspicion, our supreme need is for an increased spiritual experience of God's saving grace in Christ, which neither historical learning nor metaphysical insight can furnish. It is faith in Christ for His own sake, and not for the sake of His sup-

²⁰⁴ Cf. W. W. Peyton, *Memorabilia of Jesus*, pp. 140, 315.

²⁰⁵ 2 Pet. 1 16-18.

²⁰⁶ John 20 30.

posed thaumaturgic powers, that is the inspiration and hope of humanity. It should perhaps be added that when we speak of "judgments of value" it is understood that they are judgments of truth, of reality, as well. "We know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."²⁰⁷

²⁰⁷ I John 5 20.

CHAPTER VII

THE QUEST OF THE IDEAL

The Quest of the Holy Grail

When the twelvemonth and a day had passed, the knights returned—but only a tithe of them—wasted and worn, to Arthur's Hall, where the king questioned them concerning their adventures. In the answers given, as in the course of the quest, the true character of each knight is made manifest. And first comes

"The Poor in Spirit"

(1) *Sir Percivale*, the central figure of the best-known versions of the story—the *Conte del Graal*, the Welsh *Peredur*, and Wolfram von Eschenbach's *Parzival*—through whom the Grail first comes to be connected with Arthur's court, and who, "though ultimately deposed as the Grail hero by Galahad, remains to the end the real protagonist of the story."²⁰⁸ When Percivale left the Hall and started upon his quest, he was lifted up in heart as he thought of his strength and prowess in the lists, and he "knew" that he should light upon the Holy Grail. But the Lord's "eyes are upon the haughty, that he may humble them."²⁰⁹ In the Christian life humility is as necessary as purity. All the Beatitudes are vitally and organically related, the blessing of "the poor in spirit" with that of "the pure in heart," and all the rest. Percivale is accordingly soon brought down from his high horse, and presently rebuked for his exaggerated self-confidence by a holy hermit, who said:

"O son, thou hast not true humility,
The highest virtue, mother of them all."

²⁰⁸ W. Lewis Jones, *King Arthur in History and Legend*, p. 108.

²⁰⁹ 2 Sam. 22 28.

The Sins of Youth

Despair followed upon presumption. All the evil things in his past life—words, thoughts, and deeds—awoke and cried, "This Quest is not for thee." And he also said it to himself, "This Quest is not for thee." The best of saints are sometimes troubled by the memory of the past, even of forgiven sins. The psalmist prayed, "Remember not the sins of my youth, nor my transgressions." Poet and psalmist expose the fallacy of the ancient maxim that "young men must sow their wild oats." No such sowing ever brought any good harvesting. There is no advantage in a young soul losing the bloom of innocence, no gain in the "experience" which comes from handling forbidden things. Such teaching has been the ruin of many a fine nature and promising intellect. The parable of the Prodigal Son, the tenderest and deepest of all the parables, has suffered greatly from misinterpretation and misuse, as if it set a premium on "wild oats." Jude urged his readers to shun the sensual and lascivious, and to "hate even the garments spotted by the flesh." Paul said, "Flee youthful lusts."

Percivale did well, however, in not yielding to despair. Like Christian, he got out of the Slough of Despond, and "on that side that was farthest from his own house," and went on his way. A thousand failures should not cause us to lower our ideals. The best that is still beautiful and attractive in one's thought is possible in one's experience.

"Then welcome each rebuff

That turns earth's smoothness rough,

Each sting that bids nor sit nor stand, but go!" ²¹⁰

"Thou makest me to inherit the iniquities of my youth." ²¹¹ Job thought, not knowing what else to think, that possibly his afflictions came upon him because of his early follies. The sense of sin may survive its forgiveness, haunt the memory, and come out with terrible vividness in seasons of trial and suffering. The gospel furnishes the antidote to this in the promise, "Thou shalt forget the shame of thy

²¹⁰ Browning, *Rabbi Ben Ezra*.

²¹¹ Job 13 26.

youth,"²¹² by reason of the floods of joy that rise from the new life within. It is practical atheism to match the gravity of our iniquity against the infinitude of divine grace. The full realization of forgiveness, however, does not come immediately.²¹³ The footsteps of the avenger sounded in the refugee's ears long after he arrived at the city of safety.²¹⁴ Many a liberated slave has been terrified by the sudden crack of a whip in his neighborhood,—a feeling reminiscent of the old days. The gospel of Christ, however, delivers us from the haunting memory and tormenting fear of sin and temptation.²¹⁵ "In him we have our redemption through his blood, the forgiveness of our transgressions."²¹⁶ Nevertheless, "Blessed are the undefiled in the way." "Blessed is he that watcheth, and keepeth his garment." Percivale sees the Holy Grail only after he has been cleansed of the sins that stain his soul.

The "Unreasonableness" of Christianity

The story of Percivale's meeting with his first love, whom he had not seen for many years, and how he was tempted to marry her, reminds us of the apparently harsh, abrupt, and unreasonable sayings of Christ, and of the impossible demands He makes upon His followers.

"O me, my brother! but one night my vow
Burnt me within, so that I rose and fled,
But wail'd and wept, and hated mine own self,
And ev'n the Holy Quest, and all but her."

Presently he recovers himself,

And "after he was join'd with Galahad
Cared not for her, nor anything upon earth."

Had he allowed himself to be detained in his quest even by the pleasures of a natural and pure affection, he could

²¹² Isa. 54 4.

²¹³ Dante, *Hell*, XIV, 136; *Purgatory*, I, 4, 5, 120-130.

²¹⁴ Num. 35 9-12.

²¹⁵ Dante, *Purgatory*, XXVIII, 120-130; XXX, 143; XXXIII, 94, 121-129.

²¹⁶ Ephes. 1 7.

not have seen the Grail. Things in themselves lawful must not be allowed to allure the soul from following after Christ. He is the hardest, most exacting and unaccommodating master of all.²¹⁷ One said unto Him, "I have married a wife, and therefore I cannot come." Another said, "Lord suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The startling strangeness of His demand betokens its importance. He makes strong my home ties, and then says, "Leave it." He blesses my friendships, and then bids me forget them. He is intolerantly severe, and yet we understood Him to be so tender to all human ties, so full of pity for the sorrowing, building up broken homes, binding up broken hearts. Yes, but we must learn the supremacy of things eternal, we must recognize God's paramount claim upon us, we must know that Christ is Master and Lord in the realm of the spirit. Said one of the Church Fathers, "If thine own father stands in thy way to Christ, trample upon him." In our relation to Christ there must be no misunderstanding, no hesitation, no compromise, no half-heartedness. Nothing must come between us and our Lord,—absolutely nothing. He is the hardest, most intolerable, of all lords and masters, and also the best. His claims are in our highest interests; His commandments are revelations of the true laws of life.

The Christian Guerdon

Self-abandonment and concentration are the secrets of the successful life.²¹⁸ "Whosoever shall lose his life for my sake shall find it." Christ delivers men from narrow sympathies and selfishness, and makes them citizens of the great kingdom of God. He does not ask of them an inhuman isolation or monastic impoverishment of life. When we learn the first lesson of absolute surrender to the highest,

²¹⁷ Luke 9 59-62; 14 18-20, 25-27.

²¹⁸ Phil. 3 7-14.

He re-authorizes and re-consecrates for us all the sweet bonds of human fellowship, and gives us back our own with interest. "There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."²¹⁹ It is only as we surrender all for His sake that we come into true possession of all. Human relationships will become dearer than ever in Christ, and we shall give our own and all others a deeper love than without Him we could ever give. The influence of Jesus is the potent fact in the world today. The master minds of the ages have acknowledged His sovereignty. The progress of the human race is measured by the power of His principles in the life of the world. The hardest and most exacting, He is also the most reasonable and rewarding Master of all. To obtain the full benefits of the salvation He offers, there must be absolute loyalty, unreserved allegiance. There must be no picking and choosing among the commandments and beatitudes. They all "belong" together. The entire significance of the Sermon on the Mount lies in that. "Ye therefore shall be perfect, as your heavenly Father is perfect."²²⁰ Salvation is one thing; complete discipleship, with its relative perfection, is another.²²¹ Note the Christ-emphasis in the story of the Rich Young Man who "came to him and said, Teacher, what good thing shall I do, that I may have eternal life? And Jesus looking upon him loved him, and said unto him, If thou wouldest be *perfect*, go, sell all and give: . . . and come, follow me."

Percivale's devotion and steadfastness in the quest were rewarded by a sight of the Holy Vessel as it hung over Galahad in the boat, "clothed in white samite or a luminous cloud," and then "redder than any rose, the veil having been withdrawn," and still later as it hung over the far spiritual city. Whereupon he returned to Camelot, and having reported his adventures to the king passed into the silent life of prayer, praise, fast, and alms, in an abbey far away,

²¹⁹ Luke 18 29, 30.

²²⁰ Matth. 5 48.

²²¹ Matth. 19 16, 21; Mark 10 21.

and there in the following year he died and was buried beside his sister, having lived there a "full holy life."

The Quiet Disciple

(2) *Sir Bors*. The king turns to the good Sir Bors, confident that he has seen the cup.

"'Hail, Bors! if ever loyal man and true
Could see it, thou hast seen the Grail'; and Bors
'Ask me not, for I may not speak of it:
I saw it'; and the tears were in his eyes."

He is the quiet disciple, who sees clearly and feels deeply, though he speaks not loudly.

"Sir Bors it was
Who spake so low and sadly at our board;
And mighty reverent at our grace was he."

He is not a man of many words, but the tears are in his eyes, for he has seen the Grail. His shamefastness and sobriety betoken a depth of spiritual experience.²²² In the still night he had seen the sweet Grail glide athwart the Seven Stars and pass, while he scarce could have hoped that his eyes should see a thing so holy. How pure the soul must be to bear the light and the burning bliss of that eternal vision! "I may not speak of it." He is the antithesis of Mr. Talkative, the most repellent of all Bunyan's characters. Sir Bors shows the reserve of a spirit chastened and refined. His silence is more eloquent and precious than the shallow babbling of the loud and loquacious people who love to parade their emotions and who talk about God and divine mysteries with the jaunty air of familiars. Maeterlinck says, "Nothing compels you to speak of your God; but if you undertake to do it, your statements must be better than the silence they break." It is not the things that make the most noise and show that are the bravest and best. Let those who think that enthusiasm must be noisy read Livingstone's *Last Journals* and the *Autobiography of John G. Paton*. Spiritual pride and boastfulness have no place

²²² Hab. 2 20; 1 Tim. 2 9.

among the disciples of Christ, and especially is this warning needed in the case of those who have just experienced the recoveries of grace. A converted prodigal is hardly in a position to criticize ministers and others who have been serving Christ for a generation; neither should men whose lives have been spent in the practice of piety and in the study of God's word be expected to sit, delighted listeners, at the feet of the converted burglar, the reformed pugilist, the reclaimed gambler, or the permanently located tramp.

"Perfect" People

There is a place in the Christian life for reserve and self-abasement. All sin may be overcome by grace, but the terms are ceaseless vigilance and a life-long humility. The rule is, the less sin, the more sense of it, and the less satisfaction with oneself. Paul said, "Forgetting the things which are behind"—the good as well as the bad, his attainments as well as his failures—"I press on toward the goal; not as though I had already attained, either were already perfect: but I press on."²²³ He who is satisfied with his spiritual attainments may reach the requirements of a sect, but he knows nothing of the heavenly vision. One has a natural antipathy to perfect people. We don't like them, nor do we like to be where they are. We have met them more than once, and as we were unable to perceive their vaunted superiority, that made it awkward for us both. A person has a right to speak of the remedy that made him whole, and may with humble reverence and thankfulness declare what the grace of God has done for him. But the profoundest piety is averse to self-advertisement; expression to it is more a sacrifice than a pleasure. In its relation to God it instinctively shrinks from expressing itself gushingly. We should do well to avoid the sentimental intimacy with which pietism too frequently seeks to express the love of man to God and the honeyed phrases addressed to the Most High,—*"fondling, amorous language"* Wesley called it. Ritschl suggests that gratitude, reverence, and obedience, all summed up in faith, are more appropriate to the relation.

²²³ Phil. 3 12-14.

The Master's testing of Peter, with its searching "Lovest thou me?" revealed the sincerity and depth of the penitence and love of the once over-confident disciple, and affords an object-lesson to those who presume upon the strength of their emotions. Love involves a feeling of the worth of the beloved object, but is best expressed by a steadfast direction of the will to the furtherance of the purposes of the loved one. "Esteemest thou Me more than these? . . . I love Thee. . . . Feed My little lambs." "Esteemest thou Me? . . . I love Thee. . . . Tend My sheep." "Lovest thou Me? . . . Thou perceivest that I love Thee. . . . Feed my sheep." ²²⁴

Sir Bors, who has once sinned but is now forgiven and sanctified, returns to aid in restoring the glory of Arthur's court, to do battle upon the miscreants or Turks, and to devote his days to God and goodness. Love is not yet made perfect in him. When he comes to the magic tower and is tempted of the fairest lady that ever he saw, who threatens to cast herself down, with her twelve gentlewomen, from the high battlement, and be dashed to pieces unless he yield her his love, "then had he of them great pity," but is unmoved, thinking it better "they all had lost their souls than he his."²²⁵ His conduct was correct, but his creed stood in need of revision in view of his imperfect apprehension of Christ's most profound saying,²²⁶ and of his lacking somewhat in a proper solicitude for the salvation of others.²²⁷ He was capable, however, of a great, unselfish love. He was a cousin to Lancelot, and also was to him a dear and faithful friend. Now

"Lancelot's kith and kin so worship him
That ill to him is ill to them: to Bors
Beyond the rest; he well had been content
Not to have seen, so Lancelot might have seen,
The Holy Cup of healing; and, indeed,
Being so clouded with his grief and love,
Small heart was his after the Holy Quest."

²²⁴ John 21 15-17.

²²⁵ Malory, *Morte Darthur*, Bk. XVI, Ch. xii.

²²⁶ Matth. 10 39.

²²⁷ Cf. Exod. 32 31, 32; Rom. 9 3.

Self-sacrifice

"Love seeketh not its own." Sir Launfal went bravely in search of the Holy Grail, but found it not. Returning home exhausted and disappointed he met a leper at his castle-gate (so runs the dream),

"And Sir Launfal said, 'I behold in thee
An image of Him who died on the tree——'"

and while lifting his wooden beaker, full of sparkling water, to the lips of the afflicted man, the bowl was transformed into the Holy Grail, and in the face of the leper he saw the face of Christ.²²⁸ And in spite of all the selfishness in the world, where men live as pagans and enemies all too long, the pages of history teem with examples of good-naturedness, kindness, and self-sacrifice in the interest of others, as of the young sailor who, when the last place in the life-boat was offered him, drew back, saying, "Save my mate here, for he has a wife and children," and himself went down with the sinking ship; or the poor child in a New York garret, glad to die, so that her little brothers and sisters should not always go hungry. How many a true soldier has "desired life like water and yet drank death like wine" for the love he bore to his country, his own, and humanity. Such souls have nothing to ask on earth. They have in themselves a better possession than all the world can offer them, a greater treasure than earthly pleasure or fame or power or comfort can give.²²⁹

The Bane of Frivolity

(3) *Sir Gawain*. When we first meet with Gawain he is a romping care-free lad, running about like a colt, and followed by his flying hair, good-natured and ingenuous, the very antithesis of his brother Modred who is caught eavesdropping beside secret doors and is always plotting and scheming. In the earlier forms of the legend Gawain, and not Galahad, was the original hero of the Grail quest.

²²⁸ J. R. Lowell, *Poetical Works*, "The Vision of Sir Launfal."

²²⁹ Cf. Dante, *Hell*, V, 30-45.

He is called "Arthur's noble nephew," and plays a conspicuous part with his uncle in driving out the heathen hordes. We are told that at twelve years of age he had been sent by his uncle to be brought up as a page in the service of Pope Sulpicius. He figures in the Welsh Triads and in the *Mabinogion* under the name of Gwalchmai as an undoubted hero. In later versions he suffers grievously at the hands of the romancers, and in *The Passing of Arthur* he is described as an altogether frivolous and degenerate fellow whose ghost is blown along a wandering wind, crying, "Hollow, hollow, hollow all delight."

"Light was Gawain in life, and light in death
Is Gawain, for the ghost is as the man."

Sir Pelleas asked him once—

"‘Art thou not he whom men call light-of-love?’
‘Ay,’ said Gawain, ‘for women be so light.’"

Sir Percivale speaks of him as "a reckless and irreverent knight." And so, when the king asked him,

"‘Gawain, was this Quest for thee?’
‘Nay, lord,’ said Gawain, ‘not for such as I;
For I was much aweared of the Quest:
But found a silk pavilion in a field,
And merry maidens in it.’"

And thus the twelvemonth and a day had passed pleasantly enough with him. At Arthur's Hall he had sworn, "and louder than the rest," that he would go upon the Quest, but his mind was more set on worldly pleasures than upon spiritual adventures, and of course he never saw the cup. Not only so, but now he vows—

"I will be deafer than the blue-eyed cat,
And thrice as blind as any noonday owl,
To holy virgins in their ecstasies,
Henceforward."

He declares himself frankly astonished at the credulity of his fellow-knights, and now appears in the rôle of "dread-

ful example" and as the very antithesis, not of the treacherous Modred, but of the pure and single-minded Galahad who, in the later versions, supplants him as the hero of the Quest. And to him Arthur said—

"Deafer and blinder unto holy things
Hope not to make thyself by idle vows,
Being too blind to have desire to see."

The "Natural" Man

He believes no more in Mount Zion than in the field of Sindbad, and has much more regard for Ali Baba than for Bunyan's Pilgrim. "The natural (*psuchikòs*) man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."²³⁰ By the "natural" man Paul really meant the "psychical" man, and that is the term he employs. Every human being, he says, has a physical nature, a psychical or soul nature, and a spiritual nature. The body is the seat of our sense-consciousness. The soul is the seat of our self-consciousness. The spirit is the seat of our God-consciousness. In the body sense dwells; in the soul, or intellectual nature, self dwells; in the spirit God dwells. The body should be subject to the soul, and the soul to the spirit. The spirit, the innermost being, the immortal ego, is the true man, made in the image of God,—Infinite Mind differentiated into an individual life-center. The man in whom the appetites and physical cravings predominate is a carnal being. The psychical man is he who thinks, knows, and feels concerning the things of this world, whose horizon is bounded by the material and temporal. The spiritual man takes hold on God, keeps his nature open to the access of the Spirit of God, and seeks to make mind and body subservient thereto. The man whose whole time and thought and strength are taken up in caring for the satisfactions of the body, or in acquiring knowledge only about his earthly home, or is devoted to those interests which relate only to this world, can neither receive nor know spiritual things. His heart is clogged and closed against the

²³⁰ 1 Cor. 2 14.

Spirit of God; he looks no farther than this present life. "These be sensual (*psuchikoí*, 'natural,' 'animal')," Jude says, "having not the Spirit." They may not be flagrant transgressors, for there are other influences that make for external morality besides the spirit of holiness. They may have some attractive qualities, as Gawain had. He was loyal and true to the king.

" 'O King, my liege,' he said,
Hath Gawain fail'd in any quest of thine?
When have I stinted stroke in foughten field? "

Spiritual Atrophy

He urges the king not to be over hasty in bringing Guinevere to the fire, there to have her judgment, and receive the death. And when the king would not be moved from his purpose, "Sir Gawain turned him, and wept heartily, and so he went into his chamber." He was charitable in judgment, and of a generous and forgiving disposition. He has his good points, but is atrophied on the spiritual side, and finds his counterpart in Esau, that "profane person, who for one mess of meat sold his own birthright."²³¹ Like Esau, he was a lover of the chase, a general favorite at country houses, tipping the servants lavishly, and basking in the ladies' smiles. But to Esau there came no vision of angel-staircases, to Gawain no vision of the Holy Grail. Carnal men eat and drink their visions away. The invisible does not lie within their plane. In relation to the unseen they are like men who have no ear for music, no eye for the beautiful. The powers of the world to come are treated as the dream of visionaries and fanatics. To them nothing seems sacred. They see no light of God on anything upon earth. Spiritual things must be spiritually discerned. Great truths can find no lodgment in a frivolous mind. Not that there is anything unique or esoteric about spiritual knowledge; only the deep slumber of sense has to be broken, the hunger of the soul must be awakened, if the wants of man's rational and spiritual nature are to be satisfied. "The hungry he hath filled with good things; and the rich

²³¹ Heb. 12 16.

he hath sent empty away." There must be like devotion and concentration as in any other pursuit, even as Sir Gareth followed his lofty and worthy purpose to its final triumph—

"Despite of Day and Night and Death and Hell."

Use your senses or your worldly knowledge only, and faith and hope will die out of your heart, and you will end your days a cynic and a pessimist. Life will reveal its full meaning and worth to us only as we remember that we are spiritual beings, keep in touch with the supersensuous order, in correspondence with spiritual reality, and hearken diligently and gladly to the still, small voice that speaks amid the earthquake, wind, and fire of material things.

"We receive but what we give,
And in our life alone does nature live:
Ours is her wedding-garment, ours her shroud!" ²³²

To the poet, nature is a divine ode; to the carnally-minded a happy hunting-ground; to the spiritually-minded a temple. As they stood gazing at Niagara Falls the engineer said, "What power is there!" the artist, "What wondrous beauty!" the aged widow, who had seen many and sore afflictions, "What a heap of troubled waters!" Life answers to our moods and truth to our faith. To the anxious and sincere enquirer Jesus explained the mysteries of the kingdom of heaven.²³³ But when the frivolous and lustful Herod "questioned him in many words, he answered him nothing."²³⁴

"The Powers that Tend the Soul"

(4) *Sir Lancelot*. The mightiest and best loved of all the knights brought ruin through his sin upon Arthur's house and kingdom. But long before the final debacle both Guinevere and he had been ill at ease in their clandestine relation. They both had felt the prickings of conscience;

²³² Coleridge, *Dejection: An Ode*, iv, v.

²³³ Matth. 13 11-15. Cf. John 3 1-21; 4 5-26.

²³⁴ Luke 23 8, 9.

there had been vague fears and searchings of heart, warning voices and red lights—

“The powers that tend the soul,
To help it from the death that cannot die,
And save it even in extremes, began
To vex and plague her.”²³⁵

She had forebodings of gathering ills and of a tragic end to their liaison, and so she urged that Lancelot should not come again.

“‘O Lancelot, get thee hence to thine own land. . . .’
And Lancelot ever promised, but remain’d,
And still they met and met.”

That was yet far from dead wherein they were held. They see the better yet fondly cling to the worst. He deplores his weakness, despises himself for his disloyalty to king and conscience, and engages in a remorseful struggle with his sin, but lacks the entire will to eradicate it.²³⁶ In this he presents a striking contrast to the good Sir Gareth in his strenuous and successful combat with the powers of sense, and whose story furnishes the key to the meaning of the *Idylls* as a whole. Lancelot went in quest of the Grail in the hope that if he could touch or see it he might be cleansed of his sinful passion, “the poisonous plant” which he knew was growing up within his nature, for he had been the unwilling slave to the law of sin in his members warring against his better self, the law of his mind. It is the old story of the struggles of a disintegrated individuality,—first the temptation, then the fall, the struggle, the failing again and again, the despair, the terrible awakening, and the purifying discipline. In the course of his adventures Lancelot comes to the enchanted castle of Carbonek, and there he gets, as he tells the king, the merest glance of the Holy Grail—

“All pall’d in crimson samite; but what I saw was veil’d
And cover’d; and this Quest was not for me.”

While not fully delivered from the love and power of sin, he yet aspires to higher things, and is rewarded by a passing

²³⁵ *Guinevere*.

²³⁶ Cf. Rom. 7.

glimpse of the Holy Vessel veiled and covered,—so ready and immediate is the Divine response to the longing and striving of the penitent soul. Upon his return from the quest he retired to a monastery, where the bishop put an habit upon him, and there he served God day and night with prayers and fastings, “doing bodily all manner of service.” Thus he endured in great penance six years, so that he waxed “full lean.” He then was made a hermit-priest, and a twelvemonth he sang mass. There he died and was later buried at his castle of Joyous Gard with solemn service.²³⁷

Guilty love is a poisonous weed that strikes its deadly roots deep into the soul.

The Contagion of Faith

(5) *Sir Galahad*. The stainless boy-knight Galahad was told by Percivale’s sister that he should see the Holy Cup and, following it, should break through all obstacles till one should crown him king far in the spiritual city.

“And as she spake
She sent the deathless passion in her eyes
Thro’ him, and made him hers, and laid her mind
On him, and he believed in her belief.”

And when it appeared in Arthur’s Hall, he saw the Holy Grail and heard a cry, “O Galahad, and O Galahad, follow me.”

When later he told Percivale how he had seen it, and in following had never lost sight of it, and that Percivale also should see it—

“His eye,” said Percivale,
“Drew me, with power upon me, till I grew
One with him, to believe as he believed.”

To carry conviction to others it is necessary that we ourselves be first convinced. All great reformers were souls aflame with truth and passion. “If you have any faith,” said Goethe, “give me the benefit of it: I have doubts enough

²³⁷ Malory, *Morte Darthur*, Bk. XXI, Chs. x, xi.

of my own." Paul was anxious to visit the Christians in Rome, "that I," he says, "with you may be comforted in you, each of us by the other's faith, both yours and mine."²³⁸ If you believe in the power of the gospel, in the ultimate triumph of good over evil, let men read the good news in your eyes, hear it in your firm and confident step, and benefit by your faith, for there is little of it in the world today. Court journals, a neurotic literature, and a pessimistic theology are doing their utmost to damp the ardor and quench the hope of the world, by destroying all faith in goodness. Nothing is so easy as cynicism and nothing so cheap as the continual discounting of other people. Jesus saved men by believing in them, and was the greatest optimist of all. Preachers of His gospel should not speak like beaten men. The Christian message at first came "in power, in the Holy Spirit, and in much assurance."²³⁹ The prime need of the world today is a new thought of God, new faith in a God who is holy and good and almighty, to whom belong the kingdom and the power and the glory. We cannot worship or trust a divinity that is only partially good or holy or powerful. We must have faith in God and set about reconstructing our world and our theology in terms of that faith. And then with clarion voice we should announce it to the world. "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up the voice with strength; life it up, be not afraid; say unto the cities of Judah, 'Behold your God!'" Only such a faith in such a God will give us the power which our day calls for—

"Power on this dark land to lighten it,
And power on this dead world to make it live."²⁴⁰

This is the spiritual gift which it is our supreme privilege to impart to men. Percivale's sister was intensely eager to give the benefit of her faith and vision to others. And so was Galahad. And so is every faithful Christian.

²³⁸ Rom. 1 11, 12.

²³⁹ 1 Thess. 1 5.

²⁴⁰ *The Coming of Arthur.*

The Law of Increase

There is nothing that is so truly one's own possession as his spiritual convictions—nothing that is quite so personal to oneself. No path is so private as the soul's path to God; only one can walk in that. But men are not on that account to keep their convictions to themselves. His religion is not something for the individual alone, neither is it an exclusive secret between the soul and God. "The faith which thou hast, have thou to thyself before God,"²⁴¹ but only in matters of doubtful disputation. Our faith becomes all the more ours the more we seek to communicate it to others. The law of competition is reversed in the kingdom of God and becomes the law of mutual helpfulness. Spending, not saving, is the law of increase in the life of faith. "Self-absorption is equivalent to moral paralysis." Heaven itself is not the private patrimony of a select coterie. Its light increases with every accession to its citizenship. "There is joy in heaven over one sinner that repenteth."

Mysticism

Galahad saw the Holy Grail from the beginning, and it was there wherever he went, for his soul had never been stained nor his spiritual vision clouded by sin. And it never appeared veiled to him, he said—

"But moving with me night and day,
Fainter by day, but always in the night
Blood-red, and sliding down the blacken'd marsh
Blood-red, and on the naked mountain top
Blood-red, and in the sleeping mere below
Blood-red."

And he rode on and fought and wrought and endured as seeing Him who is invisible, for the mystic stone, the chalice that brimmed red with the very blood of God Incarnate, was the symbol of the Divine presence and favor gained through spiritual contemplation, and this sense of the Real Presence was with Galahad constantly. Rare souls there are with

²⁴¹ Rom. 14 1, 22.

whom the mystic mood is normal, and the beatific vision that comes to common men at rare intervals of spiritual exaltation is an abiding presence. This made Sir Galahad strong and invincible, as Percivale said both of Galahad and himself—

“A strength was in us from the vision.”

Moses and Aaron and the seventy elders went up Mount Sinai, “and they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness.”²⁴² Moses was fitted and privileged to enjoy a nearer access to and clearer vision of God than the Seventy. “The appearance of the glory of Jehovah was like devouring fire on the top of the mount. . . . And Moses entered into the midst of the cloud,” where he was bidden to do his work after the pattern that was showed him there. There was hard and strenuous work before him, and for many years after, when Sinai’s top was grim and bare and the illumination on his face had long died away, the memory of that vision sustained him in many a dark hour, amid the murmurings and backslidings of a stubborn and rebellious generation. Of the sustaining, conquering power of this holy communion Sir Galahad said—

“In the strength of this I rode,
Shattering all evil customs everywhere. . . .
And in the strength of this came victor.”

His joy is commensurate with his strength and, rapt in ecstasy, he steadily follows the gleam—

“Ah, blessed vision! blood of God!
My spirit beats her mortal bars,
As down dark tides the glory slides,
And star-like mingles with the stars.”

Then in a moment, see there the spiritual city and all her spires and gateways in a glory like one pearl! And in another moment, over the sparkling bridge and over what seemed a sea of glass mingled with fire, Sir Galahad enters the Holy City, there to be crowned a king. And full many

²⁴² Exod. 24 10, 17, 18.

a Galahad, who never rode in harness on quests of knight errantry, but who labored without fame in the byways of life, has also entered in. "Blessed are the pure in heart: for they shall see God."

Monasticism

In the later version of the Grail legend Galahad becomes the chief hero and ideal knight, thus superseding Gawain and Percivale who were successively the central figures in the earlier versions. It had become necessary to introduce Galahad, the maiden knight who "never felt the kiss of love," as the most highly privileged of all the knights in order to show that celibacy and asceticism were compatible with true knighthood, and as a corrective to the notion that love and, all too often, illicit intercourse, was the sole or chief motive by which the knights were actuated in their perilous adventures. Truth to say, however, that in his unworldly, anti-worldly or other-worldly spirit, his uncompromising attitude toward common earthly interests, he proves a less human and more shadowy figure than any of the knights-errant. The ideal knight has become not merely chaste but also an ascetic celibate and a mystic, absorbed in spiritual contemplation.

He is represented as the son of Lancelot and the fair, lovable Elaine, a relationship which is subtly introduced in the interests of monachism as suggestive of the idea that "the sin of Lancelot is largely expiated by the unsullied purity of his son." Being less human and more detached from worldly interests and normal experience, Galahad is really less attractive and inspiring than the other principal characters. In the case of Percivale, Bors, and Lancelot, repentance, confession, renunciation, penance, and absolution mark a definite stage in a progress toward spiritual perfection, whereas Galahad is a righteous person who needs no repentance. The Galahad romance is thus rendered comparatively weak and lifeless, inasmuch as the attainment of the highest spiritual good is conditioned upon renouncing every human desire, as if, for the cultivation of the cardinal virtues and the avoidance of the deadly sins, a man must

be practically taken out of the world.²⁴³ Thus the Christian ideal is that of an unhuman life which blesses no one but the quester and which breaks up the order of human society, as Arthur mournfully said. Jesus said, "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil."²⁴⁴ Galahad's is largely a selfish quest, a shadowy perfection, out of touch with the life of the world. It is the sinful Lancelot, who loves his sin and hates himself for it, and who seeks to retrieve the past and to purify himself, rather than his sinless son, the visionary ascetic Galahad, who gives the story its human interest and moral value.

The Celibate

The Galahad ideal insists upon the need for physical chastity and utters its strong protest against the loose moral code and repulsive ways of knightly love. Nearly everything in that age was subordinated to the idea of individual prowess, and smelt considerably of the stable. The war-like virtues were all in all. And in days of lawlessness when bold bad men haunted the woods and made all traveling dangerous, such constabulary service as the knights rendered was felt to deserve its reward in whatever form might be most acceptable; especially was this the case in the "love-service" of ladies, whether wedded wives or maids. The situation thus created became a menace to domestic and social life and debasing to the ideal of love. The tragic end of Lancelot and Guinevere reflects the silent judgment which that age passed upon illicit love. "Whoso takes a love not lawfully his own, gathers a flower with a poison on its petals."²⁴⁵ But in the natural and just revolt against these conditions, bodily chastity was exalted above almost every other earthly virtue, and sainthood conditioned upon celibacy.

The marriage relation itself was regarded with somewhat veiled contempt as unspiritual in character. The special

²⁴³ Note M.—P. 241, "Meaning of Knighthood."

²⁴⁴ John 17 15.

²⁴⁵ Olive Schreiner, *The Story of an African Farm*.

dignity of womanhood and the divine mission of motherhood were held to be incompatible with the highest type of Christian life. The aims and needs of this world, in such a scheme of life, are lost sight of. Human energies and aspirations, both of men and women, are left unsatisfied and unrecognized. Lord Tennyson has been at great pains to restore the Christian ideal of love and marriage, as opposed to virginity and asceticism, and this he has accomplished with conspicuous success. Conjugal love within Christian bonds becomes with him a holy sacrament, a superlatively ethical conception, and its treatment the crowning glory of his work. The family becomes the first unit in a civilized State, in a divinely ordered Society. Arthur, with his ideal of pure wedded love—"living together as one life"—and his devotion to the service of man, is his ideal of manhood. Not in power or riches or learning or personal salvation does man attain the highest good or happiness, but in the ordinary ways of life, in the common human affections.

In Touch with the Infinite

(6) *King Arthur*. Some of the knights averred that if the king had been present and had seen the Grail when it appeared at Camelot, he too would have sworn the vow and gone upon the quest. But the king said—

"Not easily, seeing that the King must guard
That which he rules, and is but as the hind
To whom a space of land is given to plough,
Who may not wander from the allotted field
Before his work be done; but, being done,
Let visions of the night or of the day
Come, as they will; and many a time they come."

Spiritual contemplation is a vital necessity of the Christian life.²⁴⁶ Seasons of quiet meditation upon invisible realities feed the inner springs of life. Communion with God is the best preparation for the service of man. Rest and reverie, those states in which we are almost passive to other than earthly thoughts and influences, are often the most

²⁴⁶ Col. 3 1-4.

fruitful. Those who are so immersed in worldly cares and duties as to have no time for eternity, no leisure for prayer, soon lose the highest incentive to service. Ideals lose their power, life becomes stale and service a drudgery. An eminent artist used to keep a number of highly-colored stones in his studio to help keep his eyes up to tone. We need the lure of ideals. Our hearts cry for communion with the high and holy. The busier we are, the more we need to pray.²⁴⁷ We need the poise and the power that come from meditation and prayer. It is not without significance that the Hebrew word for "meditate" (*sîyach*) means also "to pray."²⁴⁸ The prayer closet is the power-room of life. Seasons of withdrawal from the world should not be unduly prolonged, neither should they be rushed. General Gordon's little white flag flew over his tent at the noon hour to indicate that he was at prayer and must not be disturbed. The sun will stand still for us while we pray, opportunities will tarry, neither will the moon hasten to go down. We need the celestial vision to relieve the strain of toil, to heal us of the fret and worry and carking care, and to deliver us from low, sensual, materialistic views of life. It will give a touch of eternity to the lowly task. In all great art—whether poetry or painting or sculpture or music—there is a suggestion of the infinite. All great and noble living also is suggestive of a divine inlet and an eternal outlet.

Spiritual Aloofness

What is within us is derived from something beyond us; and with that Something Beyond we must keep in constant touch. The soldier at the front must not cut himself off from the base of supplies and communication, from which he receives his support and orders. But union with God does not imply or necessitate separation from man. For the extreme mystic, to live in the spirit meant renunciation of the world, resulting in a state of ineffable exaltation. Galahad was thus caught up into a realm intermediary between this earth and heaven. But spiritual ecstasy or

²⁴⁷ 1 Sam. 7 15-17.

²⁴⁸ Gen. 24 63; Ps. 55 17; 104 34; 119 148.

rhapsody is not the highest form of religion. Spiritual contemplation is not an end in itself. The Mount of Transfiguration must be left for service in a world of sin and suffering and sorrow.²⁴⁹ Jesus gave priority to the practical duties of life even over communion with His Father. King Arthur thought not highly of them, who—

“Leaving human wrongs to right themselves,
Cared but to pass into the silent life.”

They had thus missed the secret of the truest and highest life, for “except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.”²⁵⁰

The Symmetrical Life

To engage in the service of humanity does not, it is true, exhaust or fulfil the service and worship that we owe to God. Religion has a Godward no less than a manward attitude. And in the rush and drive of modern life we are apt to miss the joy and benefit of personal fellowship with God, and thus to rob life of its divine glow and service of its heavenly dignity. We are not slaves or bondservants, but children in their Father’s house.²⁵¹ And the Father’s house is the children’s home, where all are on terms of intimate fellowship. Mysticism, therefore, has its place in religion; indeed worship is the central and most distinctive act and attitude of the soul. Mysticism, however, should not be confused with eroticism or extravagant emotionalism or peculiar and abnormal psychical conditions, mere states of feeling devoid of social worth or constructive value for life and character. “There is in all Eastern religions, whether we look Godward or manward, a stern separation from the common feelings and interests of mankind.”²⁵²

Christian asceticism and monachism have also denuded life

²⁴⁹ Matth. 14 13, 14; Mark 6 30, 46.

²⁵⁰ John 12 24, 25.

²⁵¹ John 15 15.

²⁵² Dean Stanley, *Addresses and Sermons in America*, I, 109.

of some of its highest values, nor have they proved conducive to the promotion of the truest type of spirituality. Their devotees, equally with other men, have had to wage war with carnal temptations.

“Old monk and nun, ye scorn the world’s desire,
Yet in your frosty cells ye feel the fire!” ²⁵³

St. Bernard, when so tormented, would rush into the icy stream and stand there neck-deep until the passion-flames had been subdued. St. Benedict used to roll his naked body in the thorns. And yet these were among the elect saints of God. The overweakening of the body through unnatural self-mortification only increases, instead of diminishing, sensual temptations.

“If ye died with Christ from the elements of the world (‘stoicheiolatry’), why, as though living in the world, do ye subject yourselves to such ordinances as ‘Handle not,’ ‘nor taste,’ ‘nor touch’—about things all of which perish in the using—after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of fleshly desires.” ²⁵⁴

Asceticism

As a necessary protest against absorption in the pursuits of the world and in sensual pleasure the legend of the Grail has a high moral value; but in its presentation of Christian asceticism and emotional extravaganza as ideal modes of life it is simply a monument of a medieval, unscriptural, and unacceptable theory of life. Such negations, abnegations, and detachment from human interests have militated against spiritual progress. There may have been exceptions here and there, but the true “rapture”—the pure mystic experience—has been generally and more helpfully obtained in other ways, in ways that proved more vital and dynamic.²⁵⁵

²⁵³ Tennyson, *Balin and Balan*.

²⁵⁴ Col. 2 20-23.

²⁵⁵ Note N.—P. 241, “Asceticism.”

"For nineteen centuries men have been seeking the ideal Christian. Consciously or unconsciously the quest has gone on. He has taken many queer, abnormal shapes; sometimes he has been a religious being without morality; sometimes a soul with a body thought of only as the instrument of all evil, all pleasures of sense being anathema. Again, conscience unregulated by reason, drove men from the real duties of life to some fanatical isolation. Under the pressure of ecclesiastical tyranny men yielded their right to think and became slaves. In our own day we believe that men are coming into the light of Christ's ideal. He made men whole. What can this mean but that Christ makes men what He, as their Saviour, wanted them to be—complex beings—soul and body—with every faculty developed into a perfect and harmonious whole? Here is room for every gift of the soul, for every power of the body, as together they fit man for every relationship of life. Nothing that concerns his welfare can be foreign to religion. A church which fails to save the whole man has missed the way."²⁵⁶

Practical Religion

There is less inclination nowadays to treat religion as an emotional or mental aberration or idiosyncrasy. Religion is the response of the whole personality of man—thought, feeling, and will—to his entire environment, sensible and supersensible. Intense personal fellowship with Christ does not mean or necessitate indifference to the practical services of love in the interest of the world for which He died. The still, small voice bids us leave the cave and cloister for the busy, dusty highway, and the raging mart, and wherever the strife is fiercest. The monasteries of the early period rendered invaluable service to the world. In the promotion of agriculture and sheepfarming, as skilled artisans in wood, metal, glass, leather, gems and jewels, as transcribers of old manuscripts, and especially as custodians of the Sacred Writings and preservers of the masterpieces of classic literature, the scholars of the cloister have placed the world under a very heavy debt of gratitude, in strange contrast to the fruitlessness and turpitude of asceticism and the nauseous disquisitions and ingenious nastiness of Jesuitism.²⁵⁷ The

²⁵⁶ *The American Missionary*, May, 1922, p. 123.

²⁵⁷ See Liguori, *Extracts from "The Moral Theology"* (1852).

application of the ethic of Jesus to social conditions is as integral to the Christian life as the office of worship and the purifying of character. It holds its place side by side with the ecstasy of prayer, with mystic moods of communion, with personal repentance and personal surrender. The men and women who have had the clearest vision of God and the nearest access to Him have not spent their days in mystical ecstasy over the fact that God loved them, although they have not been strangers to such an experience. Neither have they shut themselves up in cold rooms with instruments of self-torture. But they have gone forth to do His will in the world, shedding their life-blood for God and their fellows, for the bringing in of His kingdom. Wesley was right when he said that "the Bible knows nothing of a private religion," that is, in the sense which makes contemplation or intuition the goal and essence of the perfect life. The reality of our Christian experience of grace depends not upon the vividness of our sense of the Saviour's nearness, but rather on the nature of it, and especially upon its ethical quality, its effect on the conscience, on character, on service. The New Testament ideal of society is not a visionary city suspended in the sky—something to be longed for but never realized. It is rather that of a holy city coming down out of heaven from God, absorbing and transforming the kingdoms of this world into its own image.

The New Mysticism

The renewed interest in historic mysticism is not due to any desire to revive the visionary mysticism of a past age, much of which was based on a one-sided and sickly view of life, but rather to a deepening sense of the need for a stronger emphasis on certain fundamental principles in their mutual interaction, such as a direct, individual experience of God's grace in Christ, the culture of the soul by contemplation, and the dedication of the self in loving service. Herein is the hope and healing for our modern life. The new mysticism indicates a heart at rest in God, free from the tyranny of "things" and of self-interest, and yet in loving touch with all that is going on about us. In the Middle Ages we find two

ideals at war with one another. In their extreme forms they take the shape of the chivalric and the monastic ideals. This antithesis gives their chief characteristic to that period. It appears in the separation between Church and State which, even when they are nominally or legally united, have distinct and separate interests. To the pious Jew the Church was but another name for the State. To the Greek and Roman, religion had always been a part of the State. Christianity, finding the State such as it was, held aloof from it, and the separation is still very distinct and pronounced. We still speak of the distinction between things secular and things sacred, as though they were as irreconcilable as the humanist ideal of the Renaissance and the ecclesiastical ideal of the Middle Ages were supposed to be. The new mysticism is very largely an attempt at bridging the gulf between them. To "sit with Christ in the heavenly places," and to be engaged for Christ in the ways and work of the world, are two aspects of the same life. To present our bodies a living sacrifice acceptable to God is spiritual service. Common things done for the Master flash into worship.

"A picket frozen on duty,
A mother starv'd for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod,—
Some call it consecration,
And others call it God." ²⁵⁸

Duty First

The other knights, of whom scarce a tithe returned to Camelot, spake but of minor adventures and "sundry perils in a storm." They never saw the Grail by day or night, and would have done better had they remained at home and helped to keep the realm in order. There are times when men are called to leave the more alluring quests at the urgent call of humbler tasks and the duties that lie nearest.

They also have their reward. Adventure is fine, no doubt, but not all men are fit for it. There is one thing that all are fit for, and that is duty. Between duty and the man there is a correspondence, and to effect this correspondence, not to gratify our personal whims or predilections, is the office of religion. And after all, as the late Cardinal Gibbons said, "Success is duty performed."

"Forego thy dreams of lettered ease,
Put thou the scholar's promise by;
The rights of man are more than these,
He heard and answer'd, 'Here am I.'
He set his face against the blast,
His feet against the flinty shard,
Till the hard service grew at last
Its own exceeding great reward."

King Arthur kept himself strictly at his allotted task and continued in it till the end, and therein lies the test of character and the price of perfection. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint." Soaring, running, walking! Does that seem like an anti-climax? The rapture of idealism, the impulsiveness of high purpose, and lastly the patient continuance in well-doing when life has become a treadmill round! There indeed we have the ascending scale and true climax of a life devoted to God. Noble Arthur! Thou, too, shalt have thy visions by and by, and no end of them, when the strange barge comes to bear thee safely over the dark waters to the quiet, beautiful shore of the island-valley of Avilion.

The Passing of Arthur. The world was "white with May" when Arthur married Guinevere. It was the time of "yellowing woods" and withered leaf when the Last Tournament was held. The white mist of the deep winter

"Clung to the dead earth, and the land was still"

when Arthur passed away. All of which is in keeping with, and symbolical of, the early promise and final decadence of

the Order of the Round Table. The poison and the canker and the worm had done their work. "Lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death."

The king had been wounded by his traitor-nephew Modred well-nigh to death. He said:

"I perish by this people which I made,—
Tho' Merlin sware that I should come again
To rule once more."

His faithful henchman Bedivere remained with him and hailed him king to the last. And Arthur said:

"King am I, whatsoever be their cry."
Said Bedivere, "My King, king everywhere!"

In the light of the winter moon Sir Bedivere saw a dusky barge approach, wherein were three queens, black-stoled, black-hooded, with crowns of gold, who took the king into the barge, and wept. One of these was Morgan le Fay, sister of Arthur and pupil of Merlin, "a great clerk of nigromancy," Malory says. She possessed a marvelous ointment and was about to carry Arthur off to Avilion, even as the valkyr bore Siegfried to Valhalla.²⁵⁹ Then said the king:

"Farewell. I am going a long way
With these thou seest—(if indeed I go,
For all my mind is clouded with a doubt)—
To the island-valley of Avilion. . . .
Where I will heal me of my grievous wound."

Sir Bedivere stands gazing after the barge as it vanishes beyond the horizon and wondering whether King Arthur will come again.

"And the new sun rose bringing the new year."

Mystery surrounds both the coming and the passing of the king. "From the great deep" he comes; "to the great deep" he goes. The people said, "Arthur will come again: he cannot die."

²⁵⁹ Note O.—P. 241, "Ointment."

A popular belief was long entertained among the Britons that Arthur was not dead, but that after he was healed of his wounds in fairyland he would reappear to avenge his countrymen and reinstate them in the sovereignty of Britain. This belief was held as late as the time of Henry II, some six hundred years after Arthur's death, and is supposed to account for the refusal of the Welsh people to acknowledge the sovereignty of that monarch. The Spaniards at one time were inspired with the belief that the Cid Rodrigo would return to restore the glories of Castile. Similar expectations have been cherished in Ireland concerning several of their local heroes, as, e.g., The O'Donoghue of Killarney.

Some have regarded the Arthurian legend as a year-cycle-myth, which in its original conception it probably was, and in the passing of Arthur they see the summer god banished by the winter powers, but destined to come back again. But in its later developments it has assumed, as we have seen, a much deeper and richer meaning.

"The old order changeth, yielding place to new,
And God fulfils himself in many ways."

The time comes when "the pearl is sundered from the shell," when the spirit of truth takes on a new investiture.

CHAPTER VIII

EXCALIBUR: OR, THE ELUSIVENESS AND
INSISTENCE OF TRUTH

“On one side,
Graven in the oldest tongue of all this world,
‘TAKE ME,’ but turn the blade and ye shall see,
And written in the speech ye speak yourself,
‘CAST ME AWAY.’”

The powers are with Arthur from the first. At his coronation the three Christian graces of Faith, Hope, and Love stand

“Gazing on him, tall, with bright
Sweet faces, who will help him at his need.”

There, too, was Merlin the Mage, Arthur's great counsellor, who represents wisdom, the eyes of the soul, as Bleys represents knowledge; and there was the Lady of the Lake, so called because she usually dwelt in a deep lake which was always calm whatsoever storms might shake the world. Within the lake was a rock, and therein was as fair a palace as any on earth, and “richly beseen.”

One day, when Arthur and the magician came to the lake, they beheld an arm that rose

“From out the bosom of the lake,
Clothed in white samite, mystic, wonderful,”

and holding a splendid sword, whose hilt twinkled with diamond sparks, whereupon the king rowed across and took it. It was

“Rich
With jewels, elfin Urim, on the hilt,
Bewildering heart and eye.”

On one side of it was written, in the oldest tongue of all the world, "Take me"; on the other, in the language of today, "Cast me away." The youthful king was not without his misgivings as he seized the sparkling weapon, and his face was somewhat sad; but old Merlin counselled him, "Take thou and strike! the time to cast away is yet far-off." So Arthur took it, for twelve years wore it, and by it he beat the foemen down. That was the sword Excalibur, which the Lady of the Lake herself had so patiently and so wondrously wrought—

"Nine years she wrought it, sitting in the deeps
Upon the hidden bases of the hills,"

and she who gave the king his magic blade whereby to drive the heathen out, was present at his coronation.

Shortly after this the king marries Guinevere, the most beautiful woman of her time, who, as Merlin prophesied, proved unfaithful to him, bestowing her affections too much upon Lancelot, the most honored of Arthur's knights. Arthur leaves home, and is engaged in Gaul in fighting the Romans, who had demanded tribute of him, and during his absence Modred, whom he had left in charge of the kingdom, raises a revolt, allies himself with the Saxons, Picts, and Scots, and in addition to debauching the queen seeks to usurp the throne. So that Arthur has to return, and after much hard fighting they meet on the field of Camlan, where Modred inflicts upon Arthur a wound which cannot be healed on earth, and he in turn smites Modred dead. The brand Excalibur, which had served the King so well in many a mighty conflict, has struck its latest stroke.

But before he passes away, the wounded king commands the bold Sir Bedivere to take his sword and fling it far into the neighboring mere, to watch what he saw, and bring him word. Once, twice, three times he had to go; for first as he gazed on its almost living beauty, and then as he thought of its wondrous and inspiring history, his heart failed him at the idea of throwing away so rare a treasure. But being bidden a third time he went, flung it with all his might, and, behold an arm, "clothed in white samite, mystic, wonderful," rose from the lake, caught the weapon by the

hilt, brandished it three times, and drew it under. It was the Lady of the Lake.

“And I heard the ripple washing in the reeds,
And the wild water lapping on the crag.”

Then said the king, “My end draws nigh; ’tis time that I were gone.” He was carried to a dark barge on the lake shore wherein were three queens—such as were seen at his coronation—and many maidens, who loudly wept to find how changed the king was; and over that silent lake he was borne in the barge to the island-valley of Avilion, to be healed of his wound. Then said Sir Bedivere—

“The king is gone.
From the great deep to the great deep he goes.
He passes to be king among the dead,
And after healing of his grievous wound
He comes again.”

Faithfullest of the faithful, he gazed wistfully, longingly after the barge, and as he gazed “the new sun rose bringing the new year.” So Arthur is sleeping in the Isle of Apples; but when he is healed of his wounds and his country’s need is sorest, he comes again.

So runs the dream in the first of all favorite English romances; and now as to its interpretation. For this old-world story comes down laden with subtle suggestiveness and golden messages for us of today.

“Each idyll pictures some phase of the struggle between what is spiritual and what is worldly, and all together they make a spiritual interpretation of life; but they should be read, not to figure out a mass of symbolism, but to enter sympathetically into the emotional situations. . . . They are, in fact, products not of the intellectual imagination so much as of the emotional imagination, poems not puzzles.”²⁶⁰

In *The Epic* Lord Tennyson gives us very clearly to understand that the *Idylls* meant much more than the mere rehabilitation of an ancient tale. Not that the inner

²⁶⁰ Tisdell, *Studies in Literature*, p. 149.

meaning was always present to the poet's own mind. It is a genuine work of art, it is true poetry; it is therefore something more—it is sound philosophy. For all true thoughts are the shadowing forth of real things. We have the poet's own warrant for giving it an allegorical turn. "By King Arthur," he said once, "I always meant the soul."

In the king's desire to be joined with Guinevere, the "fairest of all flesh on earth," some have read the soul's yearning for complete union and harmony with the body, the physical thus becoming a perfect instrument or vehicle for the self-expression and self-realization of the spiritual. That is quite in keeping with Lord Tennyson's ideal of the right of all men to the freest, fullest exercise of all their powers, as distinguished from asceticism, celibacy, and sensualism. Others find here an apotheosis of Christian marriage, of pure and constant wedded love, as the highest type of social life and the condition of social and political progress.

"Were I join'd with her,
Then might we live together as one life,
And reigning with one will in everything,
Have power on this dark land to lighten it,
And power on this dead world to make it live."

These are true interpretations as far as they go, and are in perfect agreement with the poet's conception of life and society as expressed throughout his work. In the dedication *To the Queen* the poet gives the key to its larger meaning—

"Accept this old imperfect tale,
New-old, and shadowing Sense at war with Soul."

Its avowed purpose is to typify the continual struggle in man's heart between the higher and lower instincts of his nature, and this chiefly in a historical and not merely biographical or individual sense, for Arthur comes again. And by a natural extension of the idea, we may say that the *Idylls* are illustrative of the conflict between the progressively idealistic philosophy of life and the world, as distinguished from the old static, rigid, cataclysmic philosophy. And this new conception has science (in particular biological

science) and poetry and the theology of faith, courage, and enlightenment on its side. The whole world-order is in movement, gradually unveiling a truth and a purpose which is universal and therefore omnipresent and all-present. The ideal is infinite and divine, but its realization is in time, and must take shape according to the conditions of time. There is always something temporary and incomplete about its manifestations. It continually incarnates itself anew in fuller and more adequate shape.

Arthur, then, represents not simply what St. Paul calls the spiritual man as distinguished from the natural (psychical) man, but rather the spiritual principle or ideal which governs all ages, and enshrines itself in empires, systems of philosophy, schemes of education, social organizations, poetry, theological creeds, and rubrics and rituals. The ideal, which has in it an absolute, eternal element, is for ever seeking to translate itself into visible and tangible shapes in the world of men; the tabernacles of earth are always built after some pattern seen in the mount. Through many incarnations, each more and more adequate, the Eternal Idea seeks its realization; but *being* eternal, its realization in time must necessarily be partial, temporary, and imperfect. Sir Bedivere found himself among "new men, strange faces, other minds." And Arthur answered from the barge—

Just so:

"The old order changeth, yielding place to new,
And God fulfils himself in many ways.

In God's presence at this moment there are crowds of ideas and ideals waiting to be realized in the world of humanity.²⁶¹ The prophets have announced them, the apostles have beheld their glory, the poets have told us that this is God's world, His purpose is in it, and He is working in it more than we think, saving the world, executing His will, and realizing himself in it as fast as He can. "God does nothing," said Carlyle to Froude, in a moment of impatience. But Carlyle, in such pictures as his French Revolution, has answered himself. We cannot reflect on the movement—the

²⁶¹ Cf. Isa. 49 16; Matth. 18 10.

ultimate tendency of the universe, of human life—without seeing that however marred and often thwarted, the Spirit of truth and goodness is the great, abiding reality. You cannot stop God's purposes. Our poet is an idealist, an optimist. He looks forward to the steady improvement of the human race and its advance toward higher conditions, and is quite free from any morbid sentimentalism. It may not be always clear; the very nerve of faith may be sometimes touched—

“Yet I doubt not thro’ the ages one increasing purpose runs,
And the thoughts of men are widen’d with the process of the
suns.

O, I see the crescent promise of my spirit hath not set.
Ancient founts of inspiration well thro’ all my fancy yet.”²⁶²

We are so often disappointed; the ideal seems to elude our grasp, to fail us altogether, but it comes again. Arthur is the ideal in its vesture of time. Hence, though he be immortal, he passes away, but when he is healed of his wounds, he comes again. The ideal disappears only to reappear in another form.

“Tho’ men may wound him, yet he will not die,
But pass, again to come.”

External forms, creeds, ritual, customs, institutions, in which truth temporarily shrines itself may, and indeed must necessarily, pass away, but the Eternal Spirit of truth which proceedeth from God abides with us for ever. “We know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away.”²⁶³ The bane of our day is the man who thinks he knows. It was not a happy opening to a conversation with Jesus when Nicodemus said somewhat patronizingly, “Rabbi, we know.” He was soon given to understand how little he knew, and was compelled humbly to ask, “How *can* these things be? . . . Art thou the teacher of Israel, and understandest not *these things!*”²⁶⁴ When Jesus enunciated the essential

²⁶² *Locksley Hall.*

²⁶³ 1 Cor. 13 9, 10.

²⁶⁴ John 3 1-21.

condition to an understanding of divine mysteries, "Ye must be born anew (from above)," all became dark at first to Nicodemus. "There are convictions that are like the light that goes out when you break the globe." And globes are broken by the intensity of the light itself. A higher voltage calls for stronger mediums. And so there is change and progress as different ages and peoples come under the power of new ideas, and seek to give them visible or intelligible expression. The truth is, as Mr. A. J. Balfour says, that death is as necessary, and I would add, as desirable, "in the intellectual world as in the organic." "Not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life."²⁶⁵ Decomposition in nature is recomposition; dissolution, development; death, a return into the general life of nature, to be succeeded by a more prolific emergence.

And so, too, the sword is taken up at the bidding of "the oldest tongue of all this world,"—the most ancient longing of the human heart to establish the ideal on its throne, and "to drive the heathen out"; but our working theories soon become obsolete, and in "the speech of today"—by the insistence of present-day requirements—we are bidden to throw the sword away. There is no finality in thought. Progress is always relative. In these days we are passing from one order of things to another, and all times of great change are full of danger and difficulty. Knowledge is every day extending, and the habits and thoughts of mankind are perpetually changing under the influence of new discoveries. In politics, the conservatives of today are more liberal than the radicals of fifty years ago. The old days of feudalism and slavery are gone for ever, and a more humanitarian spirit is at work. *All* lives are bound up together.

"A starved dog at his master's gate
Predicts the downfall of the State."²⁶⁶

The magic word Evolution, the greatest that has ever fallen from the inspired lips of science, has revolutionized all modern thought, and that which yesterday was only a

²⁶⁵ 2 Cor. 5 4.

²⁶⁶ William Blake.

theory has already crystallized into an established dogma; and the term is freely used not simply as descriptive of certain operations in the field of inorganic matter, or in the lower forms of vegetable and animal life, but in its larger sense as inclusive of processes operating in the higher realm of intelligence, morality, social activity, and religion. In theology we are travelling from faith to faith, from orthodoxy to orthodoxy—from the orthodoxy of tradition and of a blind simple trust to the orthodoxy of research and intelligent faith. Views are openly advocated within the most conservative communions for which a man would have been cast out of the synagogue some twenty years ago. There is no cause for alarm. We have simply come to the starting-point of a New Science which will prove the most efficient bulwark of an Old Faith. Our little systems are but time-wrought pictures that fade in the light of their own meaning. There never was a time when men had a more grateful sense of their indebtedness to the past, nor ever a time when they felt less disposed to be slaves of the past. Men's conceptions of God may change; but the religious instinct remains indestructible. Such works as Kidd's "Social Evolution," Balfour's "Foundations of Belief," Caird's "Evolution of Religion," Pringle-Pattison's "Idea of God," Pratt's "Religious Consciousness," Bergson's "Creative Evolution," and Jones' "Faith that Enquires" are so many attempts to express in terms of philosophy the necessity for religion. Men's ideals of truth, as well as of conduct, are constantly changing. These ideals are for ever receding, for ever luring us on, for ever transforming and growing into something more and more divine. We all recognize now what a mistake it is to limit inspiration and revelation to the Bible. With Browning, we are bold to question and deny

"Recognized truths, obedient to some truth
Unrecognized yet, but perceptible,—
Correct the portrait by the living face,
Man's God, by God's God in the mind of man."

Even so; our ideas of God may change, but the idea of God abides through all change. King Arthur always comes

back again! "The idea of God is the pressure of ideals upon us," ²⁶⁷ and is as insistent as it is elusive. He is most hidden and yet most manifest.

With enlarging knowledge we revise our terminology; but it is the same eternal spirit reincarnating itself in new form, the same old evangel spoken in new language. Twentieth-century thought must express itself in twentieth-century language, that is, in terms and formulas of twentieth-century thinking. The poet "Everard Hall" (by whom is doubtless meant Lord Tennyson himself), in explaining why he gave the old Arthurian legend a modern setting, said

"That a truth
Looks freshest in the fashion of the day," ²⁶⁸

rather than in the outworn, outgrown garb of days that are dead. The garment is only an outward, temporal, accidental thing that helps to conserve the vital warmth of religion, and therefore may be modified from time to time as conditions may require. It is mistaken loyalty to adhere literally and rigidly to the traditions of the fathers, and to cling desperately to every shred of the old garment that has been handed down to us with the wear and tear and dust of ages. "Why are ye anxious concerning raiment? Is not the body more than the raiment?" The healthy youth outgrows his clothes. In the spring the buds cast off their protecting scales, and in the harvest the withered chaff gives way to the full corn in the ear. Change is the great conservative principle in nature, which gives to life its freshness and beauty. Without it there would come stagnation and death.

We must not become slaves to tradition. *Galatians* insists on that, and *Hebrews* emphasizes it. Jewish converts to Christianity were not bound by the old legalism, the Levitical institutions, and the great traditions of their race. The new life in Christ must find its own expression. Paul never quoted Christ, ²⁶⁹ for that would be a new legal-

²⁶⁷ Peyton, *Memorabilia of Jesus*, p. 235

²⁶⁸ *The Epic*.

²⁶⁹ Note P.—P. 241, "Quotations."

ism; but he was baptized into His Master's spirit. He made the gospel of Christ his "own,"²⁷⁰ assimilated it as he was able, and expressed it in terms of his own generation and environment. Truth is great, and cannot be built into a stereotyped creed or a stone cathedral. "The words that I have spoken unto you are spirit, and are life." When the Jews said to Jesus, "How long dost thou hold us in suspense? If thou art the Christ, tell us plainly," they were asking of Him an impossible thing. There are some questions to which a direct answer would be no answer. Conviction must come by some other means and in other ways. You can no more confine the doctrine of grace within a syllogism than God could be limited to Solomon's temple or the living Lord be confined within Joseph's tomb.²⁷¹ "It was not possible that he should be holden of it." The *zeitgeist* must find or create its own organism. Traditionalism kills inspiration. But Divine inspiration did not cease with the close of the canon. God's revelation of himself is progressive; and if so, the idea of infallibility does not inhere in the notion of revelation. Nothing human is infallible, whether it be a book, or a creed, or a church.

There is a sense in which the Bible may be said to be infallible, but not in a technical, formal, superficial sense, which would make it a literal authority on every question and relieve us of the necessity of thinking. Its authority consists not in the pronouncement of any man or any body of men but in the vital appeal it makes to the highest element of our nature, that is, to the best within us. There is no book or literature that offers such a tremendous challenge to the intellect. It does not dole out truth in so many propositions, made up in neat parcels. There is no worse enemy to a living faith or a living church than the doctrine of infallibility and outward authority as commonly taught in "orthodox" communions, for it places the seat of authority without, not within, the soul. You cannot live on theological forms or propositions without becoming a parasite. An infallible standard puts a premium on mental indolence. Man craves for infallibility, for assurance; and

²⁷⁰ Rom. 2 16; 16 25.

²⁷¹ 2 Chron. 2 4-6; 6 1, 2; Acts 2 24.

orthodoxy offers it in the most fatal form. There is more than mere witticism in Lowell's saying that "all men, not orthodox, may be inspired." Strange to say, we are more indebted for every step of progress in our theological ideas to our poets and scientists than to the professional theologian.

The Holy Grail is written throughout in a spirit of idealism, an idealism that is not oblivious of the tragic realism of our world-experience. Over the entrance-gate to Camelot was a great statue of the Lady of the Lake, elaborately, symbolically, and wondrously wrought.

"And there was no gate like it under heaven:
For barefoot on the keystone, which was lined
And rippled like an ever-fleeting wave,
The Lady of the Lake stood: all her dress
Wept from her sides as water flowing away;
But, like the cross, her great and goodly arms
Stretched under all the cornice and upheld;
And drops of water fell from either hand
And down from one a sword was hung, from one
A censer, either worn with wind and storm;
And o'er her breast floated the sacred fish." ²⁷²

The Lady of the Lake is the Spirit of truth, or the religious consciousness, that makes and hands out Excaliburs, working theories, to serve for an age, and then be withdrawn. The Sacred Fish is the ancient symbol of Christ.²⁷³ Tennyson was a Christian idealist. His motto was:

"Ring out the darkness of the land,
Ring in the Christ that is to be."

He said that when Arthur came again he would be "thrice as fair." ²⁷⁴ Christ has often been criticized, judged and condemned, and has not seldom been wounded in the house of His friends. And yet, somehow or other, this same Jesus, the Original Word which was in the beginning, the Eternal Son of God, denied, crucified, and killed, always comes back again more glorious than ever, and healed of His wounds.

²⁷² *Gareth and Lynette.*

²⁷³ Note Q.—P. 241, "Sacred Fish."

²⁷⁴ *Morte D'Arthur.*

As John Stuart Mill says, "Let rational criticism take from us whatever it may, it still leaves us the Christ." Christ is a greater reality to us than ever. Indeed, there seems to be a new sense of Christ passing over Christendom in these very days. He makes a stronger appeal than ever to the men of this generation.

And how many Christs have we had since we were Sunday-school children! No age has understood or can understand Jesus completely. "Changed aspects of the unchanging Christ" fitly describes the changes of thought in regard to Christ which have marked the experience of one age after another. Each living generation in turn has felt the need of a Christology contemporaneous with its own thought and experience. Thus many attempts have been made at writing His life and assaying His work in the light of each new day and from various standpoints. In the last century and a half such works have been very prolific and have come from such representative writers (to name but a few) as Schleiermacher, Ewald, Strauss, Ritschl, Edersheim, Pfleiderer, Seeley, Liddon, Sanday, Schweitzer, Weiss, Gilbert, Stalker, Orr, Denney, Drown, and Glover. "To write the life of Christ ideally," Dr. Sanday says, "is impossible. . . . And after all the learning, ability, and even genius devoted to the subject, it is a relief to turn back from the very best of modern *Lives* to the Gospels. And great as are the merits of many of these modern works, there is none . . . which possesses such a balance and combination of qualities as to rise quite to the level of a classic." ²⁷⁵

The difficulty of such a task will be understood when we realize that it is the Word of God Incarnate—the Divine Logos—the ever-living Lord's nature and work they are enquiring into. "In the beginning was the Word," from eternity, that is, there exists a rational principle expressing itself in the order of the known world. "All things were made through Him." Creation is the beginning of Incarnation. "The Word became flesh, and dwelt among us." St. John identifies the eternal Christ with the historic Jesus,—the Saviour of the world with the eternal rational power or

²⁷⁵ Hastings, *Dictionary of the Bible*, II, p. 653.

principle underlying the world. Jesus bore witness to the eternal element in His personality when He said, "Before Abraham was born ('came into being'), I am."²⁷⁶ He had the conscious assurance of a filial relation to God which had not begun in time, but was as eternal as God Himself, a relationship into which His disciples may be initiated through faith in Him. "And we beheld His glory, glory as of God only begotten."²⁷⁷ What the historic Christ was during His earthly life, God is, always and unchangeably,—an infinite and eternal moving power, working in all and through all the course of history. "His head and his hair were white as white wool, as snow," the symbol here not only of purity but also of unaging ancientness;²⁷⁸ "and His eyes were as a flame of fire," not only, as elsewhere, flashing with anger, but filled with the fire of immortal youth. "The first and the last," the contemporary of all the ages, inexhaustible and all-sufficient unto the growing needs of all, He still remains "the Christ that is to be." Each writer has added his contribution to our knowledge and understanding of Christ as he took his turn before the growing portrait. They each see and present Him under some different aspect.

It has ever been so. "When he was risen early on the first day of the week, he appeared first to Mary Magdalene. . . . And after these things he was manifested *in another form* unto two of them, as they walked, on their way into the country."²⁷⁹ We have exhausted Plato; we know all that he had to say. But Christ we shall never exhaust.²⁸⁰ Christianity will never grow old because it has never been new. The Word was with God from the beginning. He is the legitimate outcome of human aspiration, the necessary answer to human need, the very impress of God's essence (*hupóstasis*, the substantial quality, actual nature, underlying reality, Heb. 1 3). That is what Augustine means when he says that Christianity is as old as the world itself. That is what John means by the "Lamb

²⁷⁶ John 8 58.

²⁷⁷ John 1 14, 18m.

²⁷⁸ Rev. 1 14. But see Trench, *The Seven Churches in Asia*, p. 34f.

²⁷⁹ Mark 16 12.

²⁸⁰ John 21 25; Col. 2 9.

that hath been slain from the foundation of the world.”²⁸¹ The thought of Christ, God’s purpose of redemption through Christ has entered into the very fabric of the universe. The cross is not an after-thought. Creation is an eternal act; redemption an eternal fact or process; and advent an eternal event. When Jesus said, “I go away, and I come unto you,”²⁸² He meant one and the same thing. The withdrawal of His bodily presence meant His in-coming in the Spirit. There should come to the world a more intelligent recognition of Him and of His gospel and an ever-deepening experience of His grace which He figuratively spoke of as His “second” coming. “Arthur comes again.” With each succeeding age there comes a new sense of Christ, a new Christianity—new, not in the sense of denying anything that was genuine in the old, but as a fuller, freer, and more spiritual interpretation of it.

How many times has the Bible been taken away from us and demolished? But it always comes back again after all the hacking and hewing and dissecting and burning, the standing literary miracle of the ages, and there is always more of it. “Then took Jeremiah another roll, and gave it to Baruch the scribe . . . who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.”²⁸³ Mazzini points out in his fine essay on “Europe: Its Condition and Progress,” that the individual conscience and social tradition are the only two criteria which we possess for realizing the truth, and that “truth is found at their point of intersection.” And, therefore, “the manifestation of truth being progressive, these two instruments for its discovery ought to be continually transformed and perfected; but we cannot suppress them without condemning ourselves to eternal darkness.” Now this implies a change not only in ideals, in the instruments of education, and in weapons of warfare, but also ultimately in one’s very personality. But in this quest, whosoever will lose his life shall find it. The

²⁸¹ Rev. 13 8.

²⁸² John 14 28.

²⁸³ Jer. 36 32.

Round Table stands first for the kingdom of the soul; and not only does the body change, but the personality as well, while the personal identity is preserved throughout. It stands also for the spiritual organization of society, which is continually subject to change.

New presentations of truth, upon their first appearance, are often suspected and opposed. The young King Arthur, as yet untried, meets with a cold reception.

“A hundred voices cried, ‘Away with him!
No king of ours! a son of Gorlois he,
Or else the child of Anton, and no king,
Or else baseborn.”

The warring passions at first refuse to submit to the sovereignty of the soul.²⁸⁴ Others there were who, like Queen Bellicent of Orkney, said, “In mine own heart I knew him king;” and later they, too, said, “Who should be king save him who makes us free?” When Jesus emphasized the necessity of the new birth, “Ye must be born from above,” Nicodemus marvelled and said, “How can these things be?” And a materialistic age keeps on asking, “How can these things be?” Jehovah challenged Ezekiel with the question, “Can these bones live?” No profounder problem could engage the mind of man. The political and spiritual resurrection of Israel was regarded as something ineffably glorious, and only to be accomplished by the power of God. “I will put My Spirit in you, and ye shall live, saith Jehovah.”²⁸⁵ The Christian doctrine of regeneration (pal-ingensis) requires that a man be “born of the Spirit.” Spiritual life, as Professor Eucken says, can be implanted in man by some superior power only, and must constantly be sustained by superior life.

Time was, and not so long ago, when in all Evangelical churches the necessity of the new birth was constantly preached, and the urgency of individual salvation was invariably emphasized. But of recent years, this doctrine has been relegated relatively to the background, its place being taken by a gospel of social reconstruction. We hear much also of heredity, environment, eugenics, and so on.

²⁸⁴ Rom. 6 12-14; 7 22-25.

²⁸⁵ Ezek. 37 14.

Of these, we have made father and mother and nurse and doctor and everything else. Thus the emphasis has come to be laid rather on the eschatological than on the spiritual idea of regeneration. But these are complementary, and not mutually exclusive, ideas. We had come to set our hope upon a new social order as the result of education and natural development. Dr. Johannes Müller emphasizes the presence of a new factor in the Christian life, which carries with it the consciousness of a supernatural cause. This new life of the spirit is necessary for the attainment of the highest development. We are being called back to the belief in a spiritual world and in the realities of faith. Bergson in France, Eucken in Germany, Bradley, Lodge, and McDougall in England, and Royce and Judd in America, insist on the reality and need of personal, spiritual life, with its witness to its own Divine origin. The hope of the world lies in the spiritual forces at work in it. Thus the latest development of idealistic philosophy, expressive of the reaction from the mechanical view of bare materialism, and also from the depreciation of personality as seen in Socialism, corroborates our Christian faith in spiritual reality, and emphasizes the supreme urgency of the birth "from above." The sword of the Spirit, whirling with mighty strokes among the errors, follies, prejudices, and presuppositions of a false science and pseudo-philosophy, is "driving the heathen out" once more.

Then next we find that the highest truth ever seeks to take to itself the most perfect form. The Word which was in the beginning must "become flesh" if men are to behold its glory. The ideal seeks to realize itself in the actual, to fulfil itself in sense. So Arthur weds Guinevere, "the fairest of all flesh." But Guinevere is not always true to Arthur; the actual falls away from the ideal, the physical nature tempers the spiritual. But the king is hopeful, the spiritual ideal persists, and in tenderest words Arthur speaks to the weeping queen—

"Hereafter in that world where all are pure
We two may meet before high God, and thou
Wilt spring to me, and claim me thine, and know
I am thine husband."

Thus are we encouraged to live and work on in the faith that these twain shall yet be made one before the face of God, for to Him and in Him they are already one. We are to think of society, of what we call "our Christian civilization," not as it is—full of selfishness and all-of-a-wilderness—but as it will be when the New Jerusalem comes down out of heaven, prepared as a bride adorned for her husband, a commonwealth founded upon love, and the apocalyptic vision becomes an earthly reality. "A map of the world which does not include Utopia is not worth gazing at." Trust the future. The dreams of yesterday are the commonplaces of today. The "madness" of one age becomes the religion of the next. The spirit Salems ever descending from above and flashing upon the inward eye, shall be the abodes of future generations. Movement towards an ideal, actualizing but never actualized, is the very nature of man. Coleridge, Wordsworth, and others, thought surely that Christ had again vanished or been crucified afresh in the tumult and confusion of the French Revolution. But suddenly He appeared again in "another form" in the inauguration of the greatest missionary movement the world had ever known.

Ideals change, the weapons of warfare are changed. Arthur passes away and the "terrible, swift sword," having done its work, is flung into the mere. And the maidens mourn when Arthur goes, Sir Bedivere is loth to part with the precious hilt. We feel a natural attachment to the armor and ideals which have served us so long. We think, with the ancient knight, if we throw these away, that "there-of shall never come good, but harm and loss." But the Lady of the Lake only lent the sword; she lent it, and she will receive it again.

It is equally true in the moral as in the organic world that without change and death there can be no progress. But Arthur will come again, and new weapons from heaven will be given to the champions of truth in successive generations. For the Lady of the Lake is living still. She represents what is sometimes called the Spirit of the Age, which means the Spirit of all the ages, the Eternal Creative Spirit which in the beginning moved upon the face of the waters, an Intelligent Loving Will that broods over the

spirit of the world. We have hope, because at the heart of all forms of faith and being is the Spirit of God. Why, then, should we take our faith and religion at second-hand? The Spirit is here. The sun shines today also. And God speaks today. Why not live, then, in the living present? The Lady of the Lake is working now at some new, brighter, and more deadly weapon than even Excalibur, which she will present to some of my young readers if they but prove themselves worthy, valiant for the truth,²⁸⁶ faithful prophets of God. For the prophet is he who has the word of God to deliver; nay more, he is so identified with his message that you feel, This man is the word of God—the glittering sword in His hand.²⁸⁷

By the Lady of the Lake some would understand the Church.

“A mist
Of incense curl’d about her, and her face
Wellnigh was hidden in the minster gloom.”²⁸⁸

But truth is greater than the Church. And in any case, it could only be true if we view the Church as the final custodian of the truth. The charge has often been made that the Church has proved herself inhospitable toward truth, slow and reluctant to acknowledge scientific discoveries of the first importance and the “assured results,” say, of Biblical criticism. The Church’s intolerance and persecution of supposed “heretics” and martyrs of science—pathfinders of civilization and religion—is the saddest chapter in its history. Conventional and formal religion has never been very friendly to progressive thought. Organized Judaism killed its prophets and reformers; and organized Christianity has frowned upon all scientific discoveries as the enemy of religion. The attitude of mind developed by scientific work has not been sufficiently appreciated by the Church. All these indictments we are all perfectly familiar with, and are being reminded of constantly. And they are only too true. They are due largely to ignorance, to prejudice, to indolence, to lack of faith, of the courage born

²⁸⁶ Note R.—P. 242, “The Puritan.”

²⁸⁷ Judg. 6 34m; 7 20.

²⁸⁸ *The Coming of Arthur*.

of faith, and to vested interests. But it should not be forgotten that they are sometimes due to a sense of responsibility; neither should the fact be overlooked that many of the best known pioneers in the realms of thought and action have been identified with the Church and have worked from within the Church in the interests of truth and life,—the larger truth and the more abundant life. But to advance certain propositions as working theories on one's own responsibility is a different thing from giving official or authoritative sanction to a set of dogmas as fully established certainties.²⁸⁹

It is no light matter to reconstruct the Church's faith in the light of new facts and ideas which are hard or impossible to reconcile with things which are invested with the sacredness of ancient traditions. The religious thought of a people, which is their choicest treasure and chief asset, should be held inviolate until that which should supersede or take its place with other truths in the religious synthesis has been indisputably established. But while the Church should not be overhasty in entertaining new ideas it should be the first to recognize the spiritual value of a new truth and the serviceableness to humanity of any new discovery.²⁹⁰ All the triumphs of reason must be consistent with true religion; and yet the belief is too prevalent that one must dismiss his reason if he accepts religion, or that they must work independently of each other. But the world is growing in courage and honesty of thought, and is not disposed toward any such compromise, and under such conditions religion is dismissed and reason retained. The Church cannot afford to resent truth, or quibble about it. Its avowal should be frank, and its adoption thorough. This means that religion cannot reject anything that reason accepts. The Spirit of truth is still present to guide us into *all* the truth, in a larger knowledge and deeper experience of it.

Let us have faith. Social orders and systems of thought may come, and they may go, but Christ remains, truth remains, the word of God abideth for ever. The City of

²⁸⁹ Luke 1 1-3; Ephes. 4 14; 1 Tim. 6 20f.; Jude 3.

²⁹⁰ 2 Cor. 13 8; 1 Thess. 5 19-21; 1 Tim. 3 15; Rev. 2 7.

God is a "city built to music," to faith, to fact, to hope, and "therefore never built at all," the best efforts, the highest attainments are only relative to an ideal more or less elusive and never fully actualized, "and therefore built for ever," ²⁹¹ for the ideal is always insistent, luring us on, challenging our faith, impossible, yet irresistible, ever growing greater and more beautiful, eluding our grasp, to appear again "in another form." ²⁹²

Beautiful and great was the mystical city of Camelot—

"A city of shadowy palaces . . .
So strange, and rich, and dim—"

clearly suggestive of the ethical theories and social institutions which the spirit of man through many ages hath built for itself in its long process of evolution. Arthur was greater than Camelot, for he built it; truth is greater than any of its creations. A man is greater than his biography. Christ is greater than the Bible. A fierce gale made havoc there, and Camelot was shaken and partly ruined, "which signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain, and we may receive a kingdom that cannot be shaken" (Heb. 12 26 ff.).

Excalibur may disappear, Arthur shall pass away, and Camelot must be shaken. But Arthur comes again, and a brighter sword will rise out of the lake, a more stately city will rise upon the plain.

²⁹¹ *Gareth and Lynette.*

²⁹² Note S.—P. 243, "Ideals."

CHAPTER IX

THE CHRISTIAN EVANGEL FOR THE MODERN MAN.

“I woke, and found him settled down
Upon the general decay of faith
Right thro’ the world, ‘at home was little left,
And none abroad: there was no anchor, none,
To hold by.’ Francis, laughing, clapt his hand
On Everard’s shoulder, with ‘I hold by him.’”

For Everard had argued

“That a truth
Looks freshest in the fashion of the day.” ²⁹³

Francis Allen, the scholar, sides with the poet Everard Hall against parson Holmes. In other words, the modern man, or modern mind, holds by a liberal theology of the spirit as against ultra-conservatism, traditionalism, and obscurantism. By the “modern man” I understand the man who lives in the twentieth century, and is conscious of it, belongs to it, and is not living way back in the first, fourth, or sixteenth century. He does not take his science from Aristotle or Kepler, his philosophy from Plato or Bacon, nor his theology from Augustine, Aquinas, or Jonathan Edwards,—great as all these were. He has profited by these ancient masters, but has also been driven by the exigencies of experience and advancing knowledge to carry his studies further. New discoveries are made in the realms of mind and matter, new problems, scientific, social, and religious are pressing upon us. Mankind has traversed a long road, always pressing on from point to point. And that temper of advance is more in evidence than ever. With a deep

²⁹³ *The Epic.*

reverence toward the past, he has at least an equal reverence for the present, for he finds that God is out in the world today also. Living men are determined to be modern. They are facing forward and driving on. Our modern man says, and not lightly, "Let us mend our peace."²⁹⁴ The ancient authority, whether of tradition, Church, or Bible is gone. No dead hand has hindering rights over him. Opportunity counts for more than achievement with him. He is amazingly alive to present issues, intense and determined in the pursuit of truth.

Thoughtful, reflective truth-seekers are to be found in every walk of life,—among men of business, masters of finance, politicians, teachers and educators, jurists, physicians, journalists, scientists, industrial leaders, manual laborers, and what not, and many of them are now lost to the Church, not because they have lost their religion or religious consciousness, but because our religious conceptions, interpretations, and methods have become antiquated, sterile, effete; because, as ministers and church people, we have not been growing in intelligence and experience with the world's growth. In other words, we are too conventionally and mediævally religious for the modern man.

Many of the old terms and formularies have lost their hold upon the people of today. We need a re-statement of Christian truth, a new presentation of the Christian way of life in terms of present-day thinking and believing, a readjustment of the gospel message to modern conditions. And it is to be feared that education in the pulpit has not kept pace with education in the pew. The great bulk of modern preaching has to be transformed to meet the serious needs and stern requirements of the present time. And that means no easy task. It will take courage, both intellectual and moral courage. But it is he that loseth his life who shall find it. Our leaders and teachers must, like Arthur, draw the sword out of the perron first, and show that they can wield it well. Or like Amadis of Gaul, who drew the enchanted sword from a rock and thereby gained access to a subterranean treasure, they must by strenuous effort make the truth their own. Whether out

²⁹⁴ *Pilgrim's Progress*, Pt. i, "Pliable."

of the anvil or out of the stone, it is laborious and fatiguing but most rewarding work. The foes of religion meet us with weapons drawn from history, philosophy, science; and we must meet them with better arguments and nobler views. The strong man armed keeps his goods in peace until a stronger than he²⁹⁵—stronger on his own field and in the use of his own weapons—comes and overpowers him. Some of us are too faint-hearted for the adventure, and many of us are too “tired.” A minister refused to examine critical questions lest, as he said, his opinions might have to undergo a change which would terminate his “usefulness” to his congregation! Another declined to attend a lecture on eschatology by a master theologian lest he should find it necessary to make a burnt-offering of a great part of his homiletic stock-in-trade. The minister’s worth and usefulness to his community are, however, best attested by his “castings-off and takings-on.” When his examiners asked Rev. Peter Mackenzie how he progressed, he made reply, “I could do much better if I had a softer vein,” referring to his old occupation as a collier. He did not like the classics; it was too hard a vein for him. But every miner knows that the hardest vein often yields the richest ore.

Critical and constructive study in the interests of truth means the reconstruction of our faith and requires heavy toil. But this readjustment of the ancient and unchanging gospel to the intellectual difficulties and spiritual cravings of the present age will be supremely worth while in its appeal both to the learned sanhedrist and the obtuse sensualist, to Nicodemus and to the woman of Samaria. It will lead men to God, and enlist the interest of multitudes in the Church and all that it should stand for, who are now alienated from what is known as organized Christianity. The new task calls for courage, but not for recklessness, for which the age has little respect or tolerance. It calls for a spirit of holy adventure in thinking, but not for doubtful utterances. To preach our doubts will not help any. Leaven and honey, that is substances in a state of dissolution, are not offerings to be brought to God. And therefore our task means unremitting toil. We have to struggle with

²⁹⁵ Luke 11 21f.

mysteries and stubborn problems. "What I tell you in the darkness, speak ye in the light. There is nothing covered, that shall not be revealed."²⁹⁶ The greatest obstacle to progress is the fear of thinking and of adjusting ourselves to new discoveries of truth.

Let us notice very briefly two or three of the problems which confront us today.

First of all, there is *the scientific spirit of the age*, and its influence in the changing of all creeds. Professor Huxley, when he set himself to number the scientific triumphs of the reign of Victoria, assigned the highest value, not to any specific discovery or invention, but to greater honesty of thought and the more general habit of scientific thinking. As a rational being, man feels increasingly the necessity of endeavoring to comprehend as far as possible the world in which he finds himself, how it was created or came to be, and his own relation to inorganic and organic nature; in other words, he wants to find his place in the universe. Nature is being mercilessly cross-examined and forced to yield up her secrets more and more.

Modern man has discovered that the world was not "created," "made," and "finished," all in 144 hours, but that creation implies a process extending over millions of years and has in it the promise of millions more. He has found that man is organically related to nature, and that nature is organic to man; that he himself is an integral part and necessary result of an evolutionary process, that he is of one tissue with nature; that all life, as we know it, comes from a seed, a germ, a cell, a plasma. It had a beginning; it grows, according to the laws of its own nature. Man is not something outside of, and an exception to, nature, but stands in vital and organic relation to every part and all of it. He believes that the human body, in which whole ages of ascending types came forth at last completed, is the temporary physical basis for the life of an immortal soul.

Evolution is the ruling spirit of all our thinking and dominates all our efforts, whether in the sphere of knowledge or in that of social activities and moral practice.

²⁹⁶ Matth. 10 26, 27.

The idea of evolution was here, and working powerfully, long before Darwin, although he was the first to apply it in a great way in the field of biology. There are evolutionists and evolutionists. Not all evolutionists are Darwinians; but if we reject the principle of evolution, what will the natural sciences retain beyond a mass of contingent particulars thrown together and waiting to be gathered up into a unified and rational system?

Human society, with its creeds, laws, customs, rites, and institutions, has been gradually and slowly evolved and is the fruition of the primordial gregarious instincts that have struggled and striven up to man. The fact stands before us. Mankind began low, and has been climbing higher through untold ages of pain and strife and struggle, drawn and driven by irresistible compulsions; up to the savage, up to the barbarian, up at last to civilized man and destined, because the life of God is in it, to grow into a higher and perfected organization of society, "a holy city, made ready as a bride adorned for her husband," a divine commonwealth founded upon love.

It has been a long and weary pilgrimage from the savage fetish to the Jewish Temple, from Caliban to Christ, but Evolution has illuminated and rationalized history and given us a God immanent in his world, behind it, above it, within it, "whose own life is involved in the fortunes of mankind," who is "not far off from each one of us, for in him we live, and move, and have our being."

Does this seem to relieve man of his responsibility and to throw the whole burden of it upon God? God forbid. The idea of evolution which made it to be the "blind movement of unintelligent forces working out results along the line of least resistance" is no longer seriously considered. But the doctrine of evolution which makes God a real presence, continuous and omnipotent in the universe, the ultimate outcome of which is the self-realization of God in His gracious purpose and holy will, is of the very essence of the Christian evangel. We are not blind to the dark and tragic features of the long-drawn-out process—its severity and apparent wastefulness—innocent suffering, fruitless effort, and abortion,—many features indeed which to

us seem incapable of reconciliation with justice or goodness. But far from absolving man from the struggle with ignorance, temptation, weakness, and changing circumstances, it intensifies it. Savage and dangerous forces there are, into which the human being is thrown to test his powers and to develop thereby the utmost of which he is capable. Mystery, effort, pain, seem to be necessary to the making of souls, of character, the fashioning of perfect spirits, or any kind of moral world which is really worth while. "The whole creation groaneth and travaileth in pain together until now," and we have to "work out our own salvation with fear and trembling, for it is God who worketh in us both to will and to work, for his good pleasure." Principal James Denney said, "Personally, I always feel that the ultimate effect of Darwinism must be to enlarge infinitely the area of responsibility."

The theory of evolution is now generally accepted; but that does not mean that all evolutionists are necessarily committed to the theory in its Darwinian form. Even Darwin himself was not thus committed. Evolution is the great cosmic process or movement; natural selection and survival of the fittest are only guesses at some of its methods. Darwinism showed its chief weakness in its denial of teleology and its substitution of natural selection. Darwin himself admits that he had "probably attributed too much to the action of natural selection on the survival of the fittest."²⁹⁷ Herbert Spencer's mechanical view of evolution has been disproved and discarded. While evolutionists have propounded various theories—Lamarck's inner developing and perfecting principle, Le Conte's resident forces, DeVrie's discontinuous variations or mutations, Mendel's law of heredity, Weissman's germinal selection, Bergson's creative evolution, and the like—none of which are necessarily theistic, yet the scientific presumption is entirely and decisively on the side of religion, of a Divine teleology, and against all atheistic and materialistic explanations of the universe. The antagonism between scientific and religious interpretations has come to an end. Science has not yet pronounced its final word as to the history of our planet. Progressive

²⁹⁷ *Descent of Man* (second edition), p. 61.

minds regard the evolutionary hypothesis simply as furnishing the key which is to open to us wide realms of knowledge hitherto closed. Theistic Evolution unquestionably holds the field as most in accord with our present knowledge. Jesus emphasized the law of evolution both in the natural and spiritual worlds when He spoke of "the blade, then the ear, then the full grain in the ear,"²⁹⁸ and when he likened the kingdom of heaven to a grain of mustard seed,²⁹⁹ and again in His doctrine of regeneration, "Ye must be born from above,"³⁰⁰ to the truth of which the physical and social sciences bear their irrefragable witness. Paul accepts and expounds the principle in his doctrine of the resurrection (1 Cor. 15 35ff; 2 Cor. 5 1-5). The Christian finds no difficulty in identifying the scientific "innate tendency to progressive development" with the Word which was in the beginning, and through whom he believes all things were made. He finds the same law of progress, healing, reconstruction—the same creative and redemptive power—at work everywhere. He recognizes the immanence of the infinite and universal in the finite and particular, or, as Lotze would express it, the self-revelation of the perfect personality of God in the progressive ideals of mankind. He finds that the universe means intensely and means well. The predetermining factors in evolution spell for him a gospel of power and good hope through grace. To the Christian evolutionist the relation of God to man is one of illimitable helpfulness, and not that of an arbitrary dictator or injured sovereign. And while the Absolute Personality does not override human personality, to him the evidence is conclusive that

"Every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone."

He thus believes in the evolution of the human personality in a sense far higher, deeper, and other than any-

²⁹⁸ Mark 4 26-29.

²⁹⁹ Math. 13 31f.

³⁰⁰ John 3 3-7.

thing that can be fathered upon Darwin or Herbert Spencer.³⁰¹ And by the same token, he believes in the correlated doctrine of man's divine destiny.³⁰²

"No longer half-akin to brute. . . .
That friend of mine who lives in God,
That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."³⁰³

A Suffering God

Evolution, then, emphasizes human liberty and responsibility, while at the same time it helps to explain the place and power of Christianity as a religion of hope. "Each man shall bear his own burden" in the great world-struggle, but he is not left to bear it alone, for God himself has taken upon Him labor and sorrow. He is not a far-off, self-involved, abstractly perfect God, troubled with nothing save His own monarchical dignity. He is one with us, suffering with us, suffering for us. The Incarnation means just that. It means that you cannot keep God from a suffering world. And the doctrine of the Spirit means that. The Christian Trinity is not "a supra-rational mystery concerning the inner constitution of a transcendent Godhead," but the profoundest, and therefore the most intelligible and ultimate expression of God's active interest in man and of the acceptance of His responsibility for man, as "a faithful Creator."³⁰⁴ He is one with us, not by any means, in the pantheistic sense that "God is all" or that "all is God," thus denying human personality, with its moral freedom and responsibility, but in the sense of "a God who lives in the perpetual giving of himself,"³⁰⁵ who in all our affliction is himself afflicted, who makes himself one with us in all our sufferings and sorrows, unweariedly creating good out of evil, and carrying us all in His heart. Salvation

³⁰¹ Note T.—P. 243, "Darwinism."

³⁰² Phil. 1 6.

³⁰³ *In Memoriam*.

³⁰⁴ 1 Pet. 4 19.

³⁰⁵ Pringle-Pattison, *Idea of God*, p. 411.

can only come through suffering. Gethsemane and Calvary were real experiences of God, and they are as real as ever today. Redemption, no less than Creation, is a perpetual process.

A Moral Government

Every page of the gospel bears witness to the pain of the Divine sympathy, the joy of Divine victory. The power of God, which is to "subject all things unto himself," consists not in the tawdry trappings of a Messianic war-lord wading through the blood of his enemies. It is the all-compelling power of goodness, righteousness, and love. The attraction and power of such a religion can never die. "We needs must love the highest when we see it."³⁰⁶ "I, if I be lifted up from the earth, will draw all men unto myself." A moral government is a government of moral agents, and a real triumph is only possible in the realm of the spirit.

So that the idea associated with Premillennialism of a rule of force to succeed the dispensation of the Spirit, and the employment of physical force for the conquest of the world, the kind of means which Jesus refused to use in the days of His flesh, no longer commends itself to those who have a truer apprehension of the spirit of Christ and of the genius of His gospel.

The Premillenarian assumes that the Church was sent forth into the world inadequately equipped for its assigned task of overcoming sin, disease, war, poverty, and worldliness, contrary to the promise of the Master.³⁰⁷ All the forces of redemption are actually present and operative in the world (John 17 17-23).

The "faith of our fathers" is "living still"; but the doctrinal statement of that faith has varied from age to age. And once more the ancient faith calls for a re-statement in the light of our present knowledge.

³⁰⁶ *Guinevere*.

³⁰⁷ Acts 1 8.

The "Fall"

The bearing of Evolution on many of the Church's cherished dogmas will be at once apparent. Take, for example, the doctrine of the "*Fall of Man*," the keystone in the structure of Latin theology, according to which Adam was created all at once a perfect man, all complete, in the garden of Eden, though very illogically they maintained at the same time that this perfect man fell at the very first brush of temptation. With Adam's fall came the imputation to all his descendants of the guilt of his sin and the transmission of a nature which was wholly corrupted, totally depraved, through his act of disobedience.

Historical science teaches us that man began his conscious moral life at a low stage of development, with almost every element of the animal in him—animal appetites and desires; that in the process of divine education he has come to a truer realization of himself; that sin is an element of animalism that still clings to him, which in Christ is overcome, and that through Christ he enters upon his predestined inheritance and comes into the full liberty of a child of God, "being filled with the fruits of righteousness," "filled with the Spirit," "filled unto all the fulness of God."

The whole mental content of the old doctrine of the Fall is destroyed by the new knowledge. And I take leave to doubt whether the conscience of any educated or uneducated person is now touched by a reference to Adam, or whether it causes one twinge of regret in any of our hearers as having themselves participated in his guilt.

The unreality of it all is an offence to the moral sensibility of the serious-minded. Indeed, we find conservative theologians, who cling to the system of Latin Christianity, interpret "Original Sin" as "a check in evolution," a very remarkable admission on the part of those who formerly denounced Evolution as destructive of the very foundations of the faith.

The beautiful story of Eden contains a far truer and richer meaning than that just mentioned, and has at the heart of it the germ of the Christian evangel. "The seed of the woman shall bruise the serpent's head."

Biblical Inspiration

Take, again, the question of *the Inspiration and Interpretation of the Bible*. There are those who believe the whole Bible to have been divinely and unerringly inspired, and equally inspired in all its parts, according to which theory the Bible writers were merely passive recipients or mediums of Divine messages and communications. They were simply the mechanical transmitters of Divine revelations. Genesis is no less authoritative than the Gospel of John; the histories of Samuel no more authentic than the Samson folk-lore; Esther has equal value with the Acts of the Apostles, and Jonah with Isaiah; Ephesians is no more inspired than Chronicles; Stephen praying for his enemies was not more "possessed" than was Samuel when he hewed Agag to pieces before the altar of Jehovah; the Priestly Code was equally inspired with the Sermon on the Mount. And according to the same mechanical theory, we might say that Wordsworth, Tennyson, and Browning were no more inspired than Balaam or the Witch of Endor. All that lies between Bible covers is of equal authority and value.

In 1863 the archbishops and bishops of the Church of England declared: "All our hopes for eternity, the very foundations of our faith, our nearest and dearest consolations, are taken from us, if one line of that Sacred Book be declared unfaithful or untrustworthy." No biblical scholar today, with any reputation to lose, would be willing to endorse a proposition so lacking in critical judgment. We hear much of the "infallible Book," a phrase that is being freely used to play upon superstitious minds. Infallible, truly; but in a sense far different from that claimed for it by our literalist friends.

The case stands very poorly for the Bible if it has to be defended as an infallible instructor in astronomy, geology, biology, ethics and divinity, of equal inspiration and authority throughout. God is described in many passages as dictating conduct that would not be tolerated in any church member or American citizen today. Deeds and commands are ascribed to Jehovah for the like of which we send men

to the penitentiary. The Hebrew religion and ritual and political constitution are spoken of as if all given at one time by God to Moses on the Mount. But "on closer investigation of all the sources we have come to recognize the important fact," as Dr. K. Kohler says, "that the whole of Judaism, its ceremonies and its doctrines, are the product of a continuous process of transformation and growth, and that owing to the changes of time and environment they were constantly subject to change and reform, however unconsciously made."³⁰⁸ Paul took exception to several prominent elements in the Jewish law. Jesus recognized the permanent spiritual elements in the Jewish religion and the temporary value of Jewish institutions, while at the same time He exposed their incompleteness and the real evils in them. That He loved the law and the temple is plain; but that He stood above them in sovereign freedom is plain also. "One greater than the temple is here." "I came not to destroy the law or the prophets, but to fulfil," even as the summer fulfils the prophecy of the spring, or as manhood fulfils the promise of childhood.

This conception of the progressiveness of Divine revelation we owe to scientific research and historical criticism. With many, and among them some earnest and conscientious Christians, it is still the fashion to denounce that terrible "modern heresy," the Higher Criticism. But we must not forget that a generation is growing up that cannot, and will not, be kept in the dark. The covering-up policy and the half-way, compromising method are both destined to failure. "There is nothing covered up, that shall not be revealed; and hid, that shall not be known." Hostility to science and Biblical Criticism has proved greatly injurious to the evangelical cause. A scientific evangelism, however, is due to come out of the Pilgrim idea of perfect liberty, perfect honesty, and perfect frankness. "We thank God," as Father Tyrrell said, "that we are delivered from Bibliolatry, from the tyranny of the Bible, or of those in whose hands it became a tyranny" and a Shibboleth, and that the Higher Criticism, the truer understanding, of the Bible is leading to a higher appreciation of it. It has torn away

³⁰⁸ *Hebrew Union College Monthly*, III. i. 5.

veil after veil of illusion, and given us a conception of inspiration and authority that commends itself to our spiritual reason and conscience, so that in a deeper sense and with a stronger emphasis than ever we can say, "The sum of thy word is truth." "Thy word is true from the beginning." "Thy word is very pure: therefore thy servant loveth it." Forty years ago Wm. Robertson Smith was removed from his chair at the Free Church Assembly of Scotland for his advocacy of the Higher Criticism as applied to the Bible. Today that method is accepted in nearly all the theological seminaries of the English-speaking world. From his study of the Bible and other literatures Dr. Smith found that Divine revelation and the education of the human race passed through successive and ascending stages to its culmination in the manifestation of God in Christ. To quote his own words:—"We are to seek in the Bible, not a body of abstract religious truth, but the living personal history of God's gracious dealings with men from age to age, till at length in Christ's historical work the face of the Eternal is fully revealed, and we by faith can enter into the fullest and freest fellowship with an incarnate God."

In Christ, therefore, in His person and teaching and spirit, we find the paramount authority within the Bible, in the light of which all things must be tested and sifted and finally judged. Greater than Moses, greater than the Temple, greater than the Bible, He stands out as the Sun in our religious firmament.

The Christian Evangel

What, then, is *the Christian Gospel or Evangel*? What do we find to be the essence or fundamental content of Divine revelation? And Paul gives the answer with a stupendous simplicity, "to wit, that God was in Christ, reconciling the world unto himself, not reckoning unto them their trespasses, and hath committed unto us (placed in us) the word of reconciliation." What is the method of redemption, the way of salvation and the Christian ideal of life? And again comes the answer, "We all, with unveiled face beholding as

in a mirror (reflecting as a mirror) the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit," a transaction purely spiritual. That is the Christian evangel, the gospel of Jesus, and that is all of it.

Take the words of the Master himself, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." That is the gospel. "Thou shalt love the Lord thy God" passionately, "with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." That is the law of the Christian life. There could be nothing simpler or more complete. Not one word do we find in Christ's teaching about the origin of sin; never a mention of Adam or the Fall; never a hint about total depravity. The parable of the Prodigal Son gives us His gospel; the parable of the Good Samaritan the law of Christ for human life.

What is the gospel according to the great teachers of the Old Testament? "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." "Jehovah . . . set his love upon you . . . because Jehovah loveth you" (Deut. 7 7, 8). "Fear thou not, for I am with thee; be not dismayed (look not around thee), for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red with crimson, they shall be as wool." "Who is a God like unto thee, that pardoneth iniquity. . . . He retaineth not his anger for ever, because he delighteth in lovingkindness. He will again have compassion upon us; he will tread our iniquities under foot; and thou wilt cast all their iniquities into the depths of the sea."

What, again, is the law? "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." "He hath showed thee, O man, what is good; and what doth

Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

And with this all the New Testament writers are in perfect agreement and accord.

It is greatly to be deplored that so many extraneous and secondary matters should be imported into, and confused with, the gospel message. Verbal inspiration, the literal interpretation of parable, myth, and miracle, the virgin birth, penal substitution, physical resurrection, millennial theories, the personality of the devil, the destiny of the heathen, doubtless present many interesting problems, but not one of them is vital to the gospel or necessary to salvation. Yet these non-essentials are given in much preaching of today a dignified place as "fundamentals" of the Christian faith. Men's minds are being "corrupted from the simplicity that is in Christ." Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." There is our message, and there is all of it. A great engineer said that if he could only attach his magnets to the steel plates of the *Titanic*, he could lift it up from the depths of the sea, where it now lies. It is the business of Christian ministers and workers to establish the living contacts between the soul and Christ; between the human need and the Divine supply. Conversion is a spiritual process, a private, intimate transaction between the soul and God, not a matter of theoretical speculation.

Religion is the communion of the soul with God; but betwixt beings absolutely unlike there could be no communion. It is because God's nature is essentially one with ours, because we are made in His image, that we can understand the revelation He has given us of His will, and enter into that fellowship with Him in which true religion consists. Morality is not obedience to an arbitrary authority under threat of everlasting torment, but sympathy with the principle or spirit of God's law, as the good, acceptable and perfect will of God. Heaven means obedience to the highest we know. Hell is not something arbitrarily imposed upon us from without. Hell is lack of character, loss of manhood, spiritual paralysis, a withered nature. Sin is a tendency of the will toward evil, the enemy of goodness.

Hell is guilt, shame, remorse, despair. Dante's "Hell" is out of date, although in its spiritual implications it is essentially true.³⁰⁹ The doctrine of "frightfulness" has no power over tender consciences any longer. You cannot get men enthused over perdition. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." During the recent war, a well-known evangelist gave a vivid and lurid description of hell as he conceived of it, and pleaded with his hearers to escape its tortures. After the service a company of soldiers were discussing his words. One of them said, "What did he mean by asking us to flee from hell and save ourselves? Why, we are going straight into just such a hell as he describes, but with God's help we are going to clean it up." Men have shown a fierce indifference to death at the call of duty, and have often been fired by an ambition of suffering as much, or more, than by the fear of suffering. Today the gospel makes its most powerful appeal, not to our barbarous instincts, nor yet to our craven fears, but to the gentler susceptibilities of enlightened souls, and to the sense of duty, in forgetfulness of our personal safety and self-interests, to join forces with the hosts of the Lord in the service of humanity. It is true that so long as men disregard the appeal of God's love, they are hopeless; nothing else can save them. The despisers and abusers of divine grace put themselves beyond the power of recovery, so long as they continue in that state. It is also true that our conception of God and of His dealings with sinful souls has been humanized. It is the most inspiring thought in the world to know that we are "up against God" all the time (Ps. 139), a God infinitely majestic and holy, and yet unspeakably beautiful and attractive. God is to us a holy and loving Father who is suffering with and for His children's wrong-doing, and is waiting and longing and working for His child's repentance and obedience.

The three great fundamentals of the Christian gospel are these, "God is Spirit," self-moving; "God is light," self-revealing; "God is love," self-communicative, self-sacrificing.

³⁰⁹ Num. 32 23; Gal. 6 7, 8.

Dante tells us, in one of his sublimest passages, that he knew he was rising higher and higher in Paradise because the face of Beatrice seemed to be growing more and more beautiful.³¹⁰ And those who interpret Dante's poem as a spiritual allegory, take Beatrice to stand for Divine Theology. And we, too, may know that we are rising, making progress in our spiritual life as we see more and more "the glory of God in the face of Jesus Christ," and our theology becomes more humanized.

Theological thought follows the laws which govern the evolution of all other thought, and expresses itself in a different emphasis, or a different perspective, or sometimes in a different interpretation of its very elements. The speech of one age fails adequately to express the ideas of another. Words are from time to time charged with fresh meanings. Compare, for instance, the philosophical terminology of the Athanasian or Nicene Creed with Sir Oliver Lodge's declaration of belief in the *Hibbert Journal*. Terminologies and viewpoints vary; emphasis is laid now on this, now on that dominant idea or doctrine. Hence the need of a periodical reconstruction of theological systems, the readjustment of theological belief to the new knowledge of a new age. It is recognized, however, that a true creed must find its historical basis in early Christianity, and that any admissible change or development must be in the line of continuity. And continuity is secured, not by the attempt to construct a new formal creed, but by the reinterpretation of the old. This is not legalism or traditionalism, but a simple recognition of the laws of the human mind. So that while the formula may remain the same, the contents of the formula are not the same. Large changes and adaptations of belief are, in fact, possible within the limits of the same unchanging formulas. A savage and a philosopher may use the same words in very different meanings. In the teaching of Jesus there is no suggestion of stereotype rigidity, and he never ran to terminology. W. E. H. Lecky observes that "general revisions of creeds have become extremely rare; but the change of belief is not less profound. The old words are, indeed, retained, but they no longer

³¹⁰ *Paradise*, XVIII, 48-64.

present the old images to the mind, or exercise the old influence upon life.”³¹¹ There is thus a wise economy of nature by which the continuity and progress of human thought is at once secured. The natural growth of religious thought and life is *pari passu* with human culture in its widest sense.

We are travelling from faith to faith, to a deeper experience of grace and truth, a larger human spirit, a clearer vision of God, a truer and completer knowledge of His world and ways. We believe none the less in the severity of the Divine discipline, though we believe all the more “that the heart of the Eternal is most wonderfully kind.” We emphasize none the less the urgency of personal safety, while we stress all the more the necessity of personal holiness and a passion for service. The benefits of salvation are none the less individual for being all the more social. Conscious of our indebtedness to the past, we cherish a deep reverence for the living present. Jesus is still leading the generations on, with His cross ever shining in front, not merely as a symbol of doctrine, but as a mighty challenge and inspiration of life. The besetting sin, the hindering weight of the Hebrew and Galatian Christians was an intense devotion to the religion of their fathers, which retarded the free growth of their faith in the gospel and checked their unreserved devotion to the Lord Jesus Christ.³¹² The reactionary spirit has always been, and is still, in evidence. But Christ is calling us to an ampler, more abundant life, calling us to “leave the low-vaulted past,”³¹³ with its narrow outlook. Neither our loyalty to the past nor spiritual pride in our present achievements must be allowed to restrain the freedom or circumscribe the life of the soul.

“Faith of our fathers, living still.” Yes, and we have just been commemorating and glorifying their faith, as we recalled their first landing here in the year 1620. But, as General Smuts said, “It is a poor compliment to our fathers to camp where they fell.” The fathers were pil-

³¹¹ *Rationalism in Europe*, I. ii.

³¹² Heb. 12 1; Gal. 3 1, 24.

³¹³ Holmes, *The Chambered Nautilus*.

grims, dwelling in tents, continually scanning the horizon, unrestingly moving on. They could say, with Cicero, "Wherever we go, wherever we move, the air seems as it were to make room and give way."³¹⁴ They moved on from the bondage of the letter to the freedom of the spirit, from the false peace and security of tradition and outward authority to the exhilarating and rewarding adventures of a pioneering faith. They had no mind to turn back.³¹⁵ Like Abram, they kept "going on still,"³¹⁶ digging wells for the living, digging graves for the dying, and staking claims to as yet unconquered and unexplored territories, which their children were to possess. What we should be more concerned about than the faith of our fathers is the faith of our children, whether it can live in the theological and spiritual atmosphere we have created for them.

The call of the age is for leaders who shall combine the high intellectualism and broad culture of the Renaissance with the spiritual fervor of the Reformation. There is a new spirit of philanthropy abroad, which extends to all men, touches life at all points, and is consecratory of all human interests. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."³¹⁷ In times of transition and reconstruction, such as the present, above all else we need clear-visioned, loyal-hearted leaders and teachers, men of large and living sympathy, sympathy with knowledge, with faith, with doubt, with the enquiries that often lead to doubt, and who, by their speech and spirit shall interpret God to their fellowmen and reconcile their fellowmen to God.

³¹⁴ *De Natura Deorum*, II, 33.

³¹⁵ Heb. 11 15, 16.

³¹⁶ Gen. 12 9.

³¹⁷ 2 Tim. 1 7.

SUPPLEMENTARY NOTES

NOTE A.—P. 17. *Age of Romance.*

In his great discourse on the *Faërie Queene*, H. A. Taine asks, "What world could furnish materials to so elevated a fancy?" and then goes on to say, "One only, that of chivalry; for none is so far from the actual. . . . Who feels not, that, to speak truth, there is but one world, that of Plato and the poets; that actual phenomena are but outlines—mutilated, incomplete, and blurred outlines; that, after all, invisible forces and ideals, which for ever renew the actual existences, attain their fulfilment only in imaginary existences; and that the poet, in order to express nature in its entirety, is obliged to embrace in his sympathy all the ideal forms by which nature has been expressed? This is the greatness of his work; he has succeeded in seizing beauty in its fulness, because he cared for nothing but beauty." Knights fight dragons, radiant ladies wander in the green gloom of the forests on white palfreys. In the vast silence the sound of distant bells or a hunter's horn falls sweetly on the ear. Lions and nymphs and satyrs are about. Palaces of jasper shine among the trees. "A moist twig is cast into the bottom of a mine, and is brought out again a hoop of diamonds. . . . You will say it is a phantasmagoria. What matter, if we see it? And we do see it, for Spenser does. His sincerity wins us over. He is so much at home in this world, that we end by finding ourselves at home in it. He has no appearance of astonishment at astonishing events. . . . Venus, Diana, and the old deities, dwell by his threshold, and enter, and he takes no notice of them. His serenity becomes ours. We grow credulous and happy by contagion, and to the same extent as he. How could it be otherwise?" (*History of English Literature*, Bk. II, Ch. i., 188f.)

Arthur in *Faërie Queene* is supposed to shadow forth Sir Philip Sidney.

NOTE B.—P. 41. *World Fairs.*

The first International Exhibition was held at the Crystal Palace, London, in 1851, through the initiative chiefly of Albert, Prince Consort. The exhibits had an estimated value of two million dollars, not counting the Kohinoor diamond. It was formally opened by Queen Victoria, the archbishop of Canterbury offering the dedicatory prayer, at the close of which the "Hallelujah Chorus" was rendered by a choir of one thousand voices. Six million people passed through the gates of the Palace during the exposition. That was followed in 1862 by another exhibition on a much larger scale, which proved still more successful. There might be seen the products of all climates, together with the masterpieces in art and craft of every nation under the sun. Visitors and official representatives came together from all the countries of the world. Similar expositions—their name is legion—have been held

since in different and distant parts of the world. Here the nations come together, bringing their best, in friendly and generous rivalry. Here the world workers compare their products, glad to learn of each other, and provoking one another to greater and more varied effort for world-progress, all of which helps to promote the spirit of unity and to strengthen the bonds of peace between all nations. Temples of war must give way to the temples of peace. The world is gradually coming to a recognition of itself as a family of nations whose one organic law is good will to all and whose inspiring motive is service. The world has already become one great neighborhood; the next step will consist in the recognition of the universal Fatherhood of God and the universal brotherhood of mankind.

"Uplift a thousand voices full and sweet,
In this wide hall with earth's invention stored,
And praise the invisible universal Lord,
Who lets once more in peace the nations meet,
Where Science, Art, and Labour have outpour'd
Their myriad horns of plenty at our feet. . . .

O ye, the wise who think, the wise who reign,
From growing commerce loose her latest chain. . . .
Till each man find his own in all men's good,
And all men work in noble brotherhood."

(Tennyson, *Ode Sung at the Opening of the International Exhibition*).

NOTE C.—P. 51. *The Washington Conference.*

Three great objects, Senator Lodge said, were in view,—the limitation of armaments, the termination of the Anglo-Japanese Alliance, and the safeguarding of the rights of China, especially by the return of Shantung. All three objects were attained, and attained in spite of apparently immovable obstacles. Its twelve weeks' deliberations resulted in decisions of the first importance. Seven treaties were signed, any one of which would have made the Conference memorable. When the United States Senate voted to ratify all of these seven treaties, it committed our government to a new policy in our international relationships and established a new order in world affairs. The vote to ratify in each case was as follows: Yap Treaty, 67 to 22; Four-Power Treaty, 67 to 27; Supplemental Four-Power Treaty, 65 to 0; Naval Limitation Treaty, 74 to 1; Submarine and Noxious Gas Treaty, 71 to 0; Far Eastern Treaty, 66 to 0; Chinese Tariff Treaty, 58 to 1. The Four-Power Treaty is an agreement binding Great Britain, the United States, France, and Japan to a co-operative policy intended to maintain justice and peace in the Far East. Strong opposition was offered to this in the Senate on the ground that it was an "entangling alliance" which might eventually compel this country to take up arms in the interests of one or the other or all of the parties involved. The treaty, however, was ratified, by a vote of 67 to 27, on the adoption of the following Reservation:

"The United States understands that under the statement in the preambles, or under the terms of this treaty, there is no commitment to armed force, no alliance, no obligation to join in any defence."

NOTE D.—P. 74. *Good Government.*

Grotius was moved to write his great work on international law, as he states himself, by "the license of fighting which he saw in the whole Christian world, at which even barbarians might blush; wars begun on trifling pretexts or none at all, and carried on without any reverence for any Divine or human law, as if that one declaration of war let loose every crime." There were nevertheless certain influences, humane and spiritual, universal instincts and usages, which restrained the evils and enormities of war, such as the poisoning of an enemy's wells, the violation of women, and cruelty to a conquered foe. His contemporary, Hobbes, maintained that government in the last resort must depend on physical force. But temporal government is modified and in the final result controlled by the spiritual forces adduced and emphasized by Grotius.

George Washington, in an address which he delivered on retiring from the public service of the United States, said:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace their connection with private and public felicity. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

NOTE E.—P. 76. *Political Institutions.*

"In politics, though I ceased to consider representative democracy as an absolute principle, and regarded it as a question of time, place, and circumstance; though I now looked upon the choice of political institutions as a *moral and educational question more than one of material interests*, thinking that it ought to be decided mainly by the consideration, what great improvement in life and culture stands next in order for the people concerned, as the condition of their further progress, and what institutions are most likely to promote that; nevertheless, this change in the premises of my political philosophy did not alter my practical political creed as to the requirements of my own time and country. I was as much as ever a Radical and Democrat for Europe, and especially for England" (J. S. Mill, *Autobiography*, pp. 170-1).

NOTE F.—P. 85. *Races.*

In Acts 17 26 R.V. "of one," which all the best MSS. follow, brings out more fully than A.V. "of one blood" the larger thought of the Fatherhood of God. It is not that men are all equal in God's eyes as having been all made of one blood, but that they all have one Father (as in Mal. 2 10). On the Unity of the Race see art. "Anthropology" (J. I. Marais) in *The International Standard Bible Encyclopaedia*, I, 147.

NOTE G.—P. 102. *Covetousness.*

Eerdmans maintains (*Expositor*, July, 1909) that the commandment, "Thou shalt not covet thy neighbor's house" (Exod. 20 17), meant to the Israelite, in distinction from the commandment not to steal, that he should not take anything of his neighbor's possessions that was momentarily unprotected by its owner, and with special reference to his absence from home while attending divine worship. Cf. Exod. 34 23ff. The Oriental had usually little scruple in appropriating whatever happened or seemed to have been abandoned or deserted. Exod. 20 17b is probably an explanation of what is to be understood by "house" in ver. 17a.

NOTE H.—P. 111. *Cyrus.*

Christian service has often been rendered by those who were little conscious of any Christian purpose and who would by no means claim to be called Christians. Percivale's sister girded young Galahad for his sacred adventure with the sword-belt made from her own hair, and "he believed in her belief." Many others have been unconsciously girded for their tasks and unwittingly served the cause of Christ. "The hand of Jehovah was strong" upon Isaiah, Jeremiah, and Ezekiel (Isa. 8 11; Jer. 1 4-10; Ezek. 3 14). They distinctly recognized the source of their authority to speak and act. It was different with Cyrus. "Thus saith Jehovah to his anointed, to Cyrus, I have girded thee, though thou hast not known Me" (Isa. 45 5). Cyrus was no monotheist. He called Merodach "my lord," "the great lord," and himself his "servant," "vicegerent," and "worshipper" (See Sayce, *Fresh Light from the Ancient Monuments*, pp. 138ff.). The prophet saw in Cyrus the unwitting servant of God in restoring His people to their native land. He was however, by reason of his large humanity and broad-mindedness, a very willing servant, and builded better than he knew in the service rendered to the people who by temperament and training were best fitted as the medium of Divine revelation to the world. And so it is that God often prepares men and puts it in their way to do for His church and for humanity what they had little expected to do. In which respect it would be nothing amiss to designate as Christians many whom we have been wont to call pagans, and heretics, and agnostics, and materialists. "Wherever a man may stand in the modern world, in whatever caste, class, or race it matters not; if he sets his face resolutely toward the Christ ideal for human character and human society and begins to move in that direction, he has a valid claim upon the term 'Christian' as the most adequate form of self-designation" (W. L. Sperry, *The Disciplines of Liberty*.) Men are not always cognizant of the source of their power (Cf. John 5 12, 13; 9 36-38).

NOTE I.—P. 111. *M. W. Baldwin.*

Matthias W. Baldwin, American engineer, had just received the morning newspaper, and commenced to read it, when his only child, a little boy, climbing upon the father's knee, snatched the paper playfully away, saying, "Bible first, papa; Bible first." The little one died soon after, but his simple words lived in the father's heart and became his life-motto. He became a Sunday School teacher and devoted the second engine he constructed to the work of the American Sunday

School Union, and thus afforded the means for printing the first Christian literature for the young ever printed in America by steam. Mr. Baldwin died at a ripe old age, leaving five churches in Philadelphia erected by his munificence for the teaching of the Bible and the Christian way.

NOTE J.—P. 111. *Florence Nightingale and Clara Barton.*

Two stories of a like import are told about Miss Nightingale and Miss Barton.

Miss Nightingale had arrived at Skutari with her bevy of lady nurses. The steamers laden with the wounded had cast anchor at Constantinople. There were not yet any mattresses or bedclothes on the camp beds in the hospital nor was there a sufficient number of beds for the wounded coming. Miss Nightingale went to the quartermaster-sergeant in charge and asked him for the stores which she required. He told her that there was everything she needed in the magazines, but that she must get the Inspector-General of Hospitals to write an official letter to the Quartermaster-General, who would send her an authority to draw the stores, and that she might then receive them on showing that authority. Miss Nightingale asked how long this would take. On being told that three days would be the shortest time required for these negotiations, she answered that nine hundred wounded officers and men would be in the hospital in three hours and that they must not be kept waiting for what they absolutely and immediately required. She then went to the magazines, and, having introduced herself to the sergeant of the guard there, asked him if he would take an order from her. He said he would, and she ordered him to break in the door, which being done, the wounded were promptly provided for.

When Miss Barton was looking after the wounded men who lay on the Gettysburg battlefield in piles, she lighted a great fire to make them soup. Up rode an aide-de-camp and demanded, "Who told you to light that fire?" She looked up in his face, and quietly said, "God Almighty, sir!"

NOTE K.—P. 111. *Reed, Lazear, and Cross.*

Dr. Howard B. Cross, of the Rockefeller Institute, went to Mexico recently to study and fight the marsh and yellow fevers at Tuxtepec, where fever exists all the year round. In two days after arriving there he contracted yellow fever, and died shortly after at Vera Cruz. Before he went, he knew it was probable that he would die. Able, brave, conscientious, devoted, and only thirty-two years of age, he typifies the noblest figure in the modern world, or in any age,—the man who makes the supreme sacrifice with his eyes open for the purpose of saving humanity from a dread curse, and he takes his place among the heroes of science. He deliberately risked death, as did also Dr. Jesse W. Lazear and Dr. Walter Reed, the two physicians who by their courting death in Havana in 1899 established beyond question that yellow fever was caused by the bite of the mosquito *Stegomyia fasciata*, and by practical measures extirpated yellow fever from the island. Those two physicians voluntarily submitted to inoculation to prove their theory. The government recognized Dr. Reed's service and martyrdom by naming its great military hospital in the District of Columbia after him.

NOTE L.—P. 161. *Santa Zifa*.

The patron saint of Lucca, where the magistrates were called elders, or aldermen (Dante, *Hell*, XXI, 36-41). "Model and heavenly patroness of domestic servants" (*The Catholic Encyclopedia* [1907], s.v.). Died 1271.

NOTE M.—P. 186. *The Meaning of Knighthood*.

In France a knight was called a "chevalier," in Spain a "caballero," and in Italy a like name, all which names mean simply "horseman," the man that rides the horse of war. The Welsh "marchog" has the same meaning. The German "ritter" is merely a "rider." But the English word "knight" carries with it the idea of service. "Cniht" ("knecht") is a "servant," and so was gradually evolved the idea of "knightliness," which carries with it the several notions of bravery, hardihood, generosity, simplicity, courtesy, chasteness, all grouped around the central idea of duty or service. Arthur's knights were all supposed to be Christian gentlemen, and Sir Galahad the ideal Christian gentleman.

NOTE N.—P. 190. *Asceticism*.

In estimating the value, while exposing the weaknesses and excesses of the saintly spirit in the world, Professor William James thus writes of the *Revelations* of St. Gertrude: "Intimacies and caresses and compliments of the most absurd and puerile sort, addressed by Christ to Gertrude as an individual, form the tissue of this paltry-minded recital. In reading such a narrative we realize the gap between the thirteenth and the twentieth century, and we feel that saintliness of character may yield almost absolutely worthless fruits if it be associated with such inferior intellectual sympathies" (*Varieties of Religious Experience*, p. 345) . . . In regard to asceticism he writes: "In its spiritual meaning asceticism stands for nothing less than for the essence of the twice-born philosophy. It symbolizes, lamely enough, no doubt, but sincerely, the belief that there is an element of real wrongness in this world, which is neither to be ignored nor evaded, but which must be squarely met and overcome by an appeal to the soul's heroic resources, and neutralized and cleansed away by suffering" (*Ibid*, p. 362).

NOTE O.—P. 195. *Ointment*.

"For three days the knight fights a dragon, great as a hill, with sharp talons and vast wings, and, twice overthrown, he comes to himself only by aid of 'a gracious ointment'" (Taine, *History of English Literature*, I, 189).

NOTE P.—P. 205. *Quotations*.

In Acts 20 35, Paul quotes Jesus as saying, "It is more blessed to give than to receive," which the apostle simply mentions as a maxim which found general acceptance among the disciples of the Lord.

NOTE Q.—P. 207. *The Sacred Fish*.

The fish (Greek *ichthús*) was early used as a symbol, or more correctly an acrostic allegory, of Christ, being evolved from the initial letters of the words *Iesoús Christós Theoû Uíōs Sōtēr* (Jesus Christ,

Son of God, Saviour). Such devices were found necessary in times of persecution, when as a general rule the Christians worshipped in secret. The practice of the *Arcana Disciplina* (The Discipline of the Secret) excluded unbelievers and catechumens from certain parts of the divine service, and concealed the "mysteries" of the Christian religion from the pagans and neophytes. In Christianity itself there is of course no secrecy or exclusiveness, but it was found expedient to employ cryptograms, figures, and metaphors in their services and in public so as not to arouse the anger of the heathen. The neophytes were gradually initiated into the more important Christian rites and pledged to secrecy in speaking of them. By the aid of symbols, signs and passwords, the Church continued its mission in the face of bitter and deadly persecution. *Revelation* is full of these cryptic figures and allusions, which cause so much confusion among present-day commentators, but which were well understood by those to whom the book was first written and which brought to them timely warning and great comfort.

NOTE R.—P. 214. *The Puritan.*

Bunyan gives us the Puritan conception of the Quest and its achievement. Among his characters—all of them living types—not the least interesting is Mr. Valiant-for-truth.

"Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather;

There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim. . . .

No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim. . . .

Hobgoblin nor foul fiend
Can daunt his spirit;
He knows he at the end
Shall life inherit."

"He called for his friends, and told them of it. Then said he, 'I am going to my Father's; and though with great difficulty I have got hither, yet now do I not repent me of all the troubles I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it! . . . When the day that he must go hence was come, many accompanied him to the river-side, into which as he went he said, 'Death, where is thy sting?' And as he went down deeper, he said, 'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side.'" (*Pilgrim's Progress*, Pt. II. Cf. *The Passing of Arthur*.)

NOTE S.—P. 216. *Ideals.*

"We have spoken much in the earlier lectures of the reality of ideals, as the presence of the infinite in our finite lives, carrying us beyond the 'is' of actual achievement. But the ideals that are true and fruitful are struck out, or become obvious, in the stress of actual experience, and are only the fundamental structure of reality coming to fuller expression." (A. Seth Pringle-Pattison, *The Idea of God*, p. 407).

NOTE T.—P. 224. *Darwinism.*

Professor William Bateson, in his Inaugural Address as President of the British Association in 1914, speaking on "Heredity" said: "The first full perception of the significance of variation we owe to Darwin. . . . That he was the first to provide a body of fact demonstrating the variability of living things, whatever be its causation, can never be questioned. . . . We would fain go to Darwin for his incomparable collection of facts. . . . We read his scheme of evolution as we would those of Lucretius or Lamarck, delighting in their simplicity and their courage. The practical and experimental study of variation and heredity has not merely opened a new field; it has given a new point of view and new standards of criticism. . . . The doctrine of the survival of the fittest is undeniable so long as it is applied to the organism as a whole; but to attempt by this principle to find value in all definiteness of parts and functions, and in the name of science to see fitness everywhere, is mere eighteenth-century optimism. . . . Tolerance plays almost as considerable a part. . . . Living things are found by a single experiment to have powers undreamt of, and who knows what may be behind? . . . We are just about where Boyle was in the seventeenth century. We can dispose of alchemy, but we cannot make more than a quasi-chemistry. We are awaiting our Priestley and our Mendeléeff. The great advances of science are made like those of evolution, not by imperceptible mass-improvement, but by the sporadic birth of penetrative genius. The journeymen follow after him, widening and cleaning up, as we are doing along the track that Mendel found" (*Nature*, August 20, 27, 1914, pp. 635ff., 674ff.).

"It is never safe to question Darwin's facts, but it is always safe to question any man's theories. . . . He has already been shorn of his selection doctrines as completely as Samson was shorn of his locks. . . . What I mean to say is that there must be the primordial tendency to development which Natural Selection is powerless to beget, and which it can only speed up or augment. . . ." This primordial, innate tendency to development Bergson calls "creative evolution." Darwin gave us "a new point of view of the drama of creation; he gave us ideas that are applicable to the whole domain of human activities. It is true he was not a pioneer in this field: he did not blaze the first trail through this wilderness of biological facts and records; rather was he like a master-engineer who surveys and establishes the great highway." (John Burroughs, *The Atlantic Monthly*, August, 1920, pp. 237ff.). Bateson and Burroughs differ somewhat as to the importance of the accumulation of variations as the key to new species, but they agree with each other and with Professor C. H. Judd as to "the push of life," the priority of innate tendency over outward utility as factors in evolution. "We have been in some doubt in the past as to whether

society is based on instincts or ideas. We have talked about our institutions as intelligent, but studied them as if they were mechanical. Our whole treatment of human life has been biological rather than psychological." Dr. Judd believes we are "on the eve of a newer psychology" in which its rightful place will be given to human consciousness or personality. (See Professor Judd's Presidential Address before the American Psychological Association, *The Psychological Review*, March, 1910. Vol. XVII, pp. 77, 97).

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